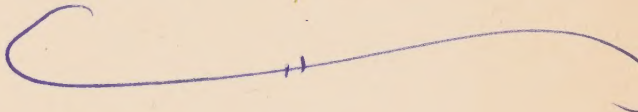


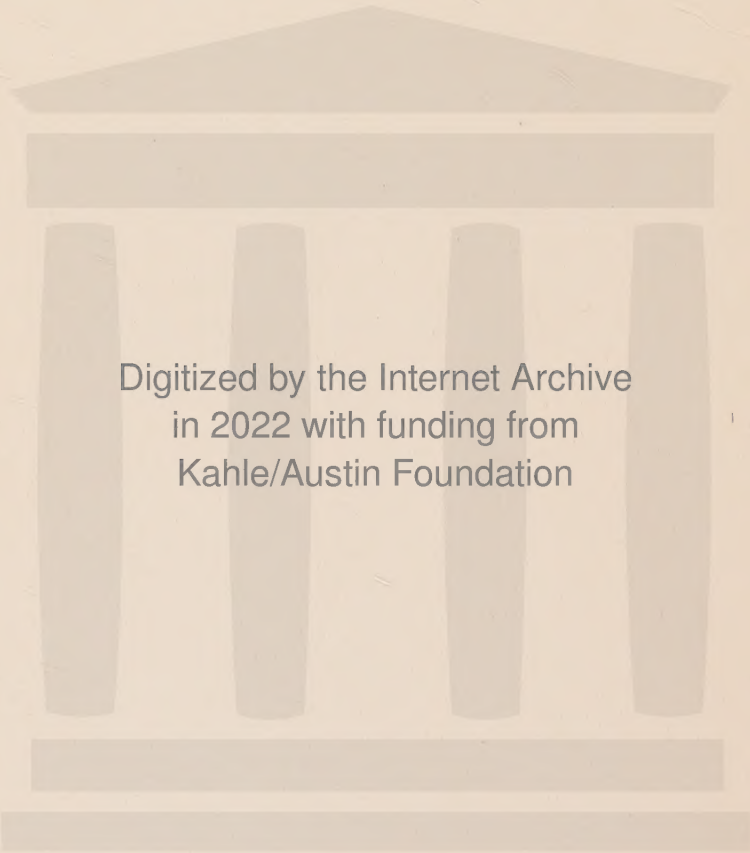
PERSONAL
MAGNETISM

Know your own mind,
Harold Sherman
You live after death.

March, 1954

Lionel ^{and} Leah Talbot





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THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

BY

JOHN BURNET

OF

THE UNIVERSITY OF OXFORD

IN TWO VOLUMES

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CULTIVATION
OF
PERSONAL MAGNETISM
IN
SEVEN PROGRESSIVE STEPS

THE
EXERCISE BOOK
OF THE
MAGNETISM CLUB OF AMERICA

ORGANIZED TO EXEMPLIFY IN PUBLIC AND PRIVATE
LIFE THE PRINCIPLES OF PERSONAL POWER
AS TAUGHT BY
EDMUND SHAFTESBURY

ELEVENTH EDITION
1925

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THIS BOOK

Contains The

SEVEN PROGRESSIVE STEPS

**Required for the Cultivation of Personal
Magnetism. They are Known as Follows**

First Step

SOURCES OF MAGNETISM

Second Step

ENEMIES OF MAGNETISM

Third Step

ACQUIRED MAGNETIC CULTURE

Fourth Step

NATURAL MAGNETIC HABITS

Fifth Step

MAGNETIC ATTRACTIONS

Sixth Step

MAGNETISM OF THE HUMAN VOICE

Seventh Step

MASTER OF MAGNETISM

Magnetism is the origin of life.



Magnetism is the cause of living.



Magnetism is thought and brain-vitality.



Magnetism is nerve-feeling and energy.



Magnetism is personal power.



Magnetism is the source of all the elemental powers.



Magnetism is capable of accomplishing everything that is possible.

A BRIEF PREFACE BY THE PUBLISHERS

In this new book we are giving to the world our Eleventh Edition of the work on the Cultivation of Personal Magnetism. Many years ago the First Edition was printed, and made a profound impression on the world of thought because it presented a wholly new study. It had the field all to itself. Because it successfully taught all and more than it claimed, it was eagerly sold in great numbers, as many as 600,000 copies having been absorbed by the public in the first nine editions. Then the Tenth appeared, and our plates were worn out before we stopped the sale to make ready for a vastly improved and enlarged Eleventh Edition, which is this volume now in your hands.

Three great merits have won this success:

1. The lessons meet the mental equipment of the most highly cultured men and women, and yield to them unlimited pleasure and profit.

2. The same lessons are so written and prepared that they can be just as easily mastered by the unlearned mind as by the most learned.

3. Owners of this system of training very quickly found that they could acquire personal magnetism, and could make practical daily use of it as if it were born naturally in them; and by its use could achieve the most pleasing and gratifying success in all departments of life.

These merits were bound to make the book popular. They were bound to create in men and women the desire for that degree of success that should crown every life ere it has passed too far towards the zenith. Demands for the book began to come in large numbers, especially from Clubs and Societies and private schools. The sales were largest from the friends of buyers, and never from our own advertising. It is charged full from the first page to the last with its own personal magnetism. Reading and rereading its teachings thrill and uplift the ambitious student until the practice of its teachings is begun as a real pleasure.

THE DRIFT OF LIFE.

By EDMUND SHAPTESBURY.

1. SOURCE OF MAGNETISM.

Sweetly the morning sunlight,
Climbing the mountain high,
Poured down its gold-beams slanting
Like a pathway from the sky;
And along this highway gleaming,
Came the spirit of one we love;
Our home to bless
In this wilderness,
It came from heaven above.

2. PASSING OPPORTUNITY.

Swiftly the day advancing
Sped like the sunshine by;
While the glowing orb of heaven
Flooded the noon-tide sky.
The rose grew wild on the mountain,
The bee sipped the honeyed flower,
And down the vale
The lily pale,
Nodded the fleeting hour.

3. LOST.

Gently the evening sunlight
Touched the horizon's bar,
Reaching the sea eternal,
Lighting the land afar.
And down the gold-beams slanting
Like a pathway to the sky,
On pearls of light,
Through the gateway bright,
It passed to the realm on high.

IN THE FIRST STEP

SOURCES OF MAGNETISM

CHAPTER I

THE DRIFT OF LIFE



UMANITY is hemmed in by so many influences that, from time immemorial, no real effort has been made to gain control of the impulses that run loose in the world. It has been, and still is, easier to let things go as they will rather than exert the will to direct them.

We are all creatures of emotions, passions, circumstances and accident. What the mind will be, what the heart will be, what the body will be, are problems that are shaped to the drift of life, even when special attention is given to any of them.

If you will sit down and think for a while you will be surprised to know how much of your life has been mere drift; how little you have done toward finding out the power that operates in animal volition, whence it comes, how it is lost, and how it may be utilized.

Look at any created life, and see its effort to express itself. The tree sends its branches toward the sunlight; struggles through its leaves to inhale the air; and, even underground, sends forth its roots in search of water. This you call inanimate life; but it represents a force that comes from some source and goes to some equilibrium.

Man is a higher animal, and animal life is a higher vegetation. There are more millions of flesh cells in your body than your mind could conceive or your pencil could write in figures, yet not one of these cells originated otherwise

than in a vegetable, nor could it have originated but for some force that existed in and of the cell itself.

We propose to call this force mere energy, and you may give it any scientific name you please. It has been named by various investigators, but the terms used do not help the student to understand it any the better. In fact, whenever a new book is written the author, believing that his invention of a few hundred scientific words will establish a new science and draw all students to his feet, loads the volume with long and unbearable terms until its interest sinks with its weight. Once in a while a short, simple word is necessary to the explanation of a new idea; but the disposition of scientific writers to invent hundreds and thousands of long technical terms has loaded their special literature with an incubus that for the most part throttles it.

There is no place on this globe where energy is not found. The air is so loaded with it, that in the cold north the sky shines in boreal rays; and wherever the frigid temperature yields to the warmth, the electrical conditions may alarm man. Water is but a liquid union of gases, and is charged with electrical, mechanical and chemical energies, any one of which is capable of doing great service and great damage to man. Even ice, in its coldest phase, has energy, for it is not subdued, nor even still; its force has broken mountain rocks into fragments.

This energy about us we are drinking in water, eating in food and breathing in air. Not a chemical molecule is free from it; not an atom can exist without it. We are a combination of *individual energies*.

REASON OF UNMAGNETIC CONDITIONS

The plant is a collection of individual energies, without the power to unite the forces they represent, except in its general life. Man is a similar collection with the power and sometimes the habit of so uniting the individual energies within him; but he has the possibility of educating and training this power.

If we can be understood at this step it will help along the work of the present volume both in your understanding of it and your practice of its exercises. In the first place your body, whether living or dead, is a collection of millions times millions times millions of little energies, that can never die. In the second place these energies are separate and individual; although at times they act in some degree of harmony. In the third place the human body is a drifting mechanism of life, capable but not accustomed to control the forces within it, except as habit, will, cultivation or special excitement may marshal these forces to the accomplishment of some important end. We are satisfied from many experiments and from the reports of a host of pupils that this power of marshaling and using these energies can be, in every person, cultivated to a high degree. To do so much as this, the pupil must study and practice.

You drift day after day.

The air, sunlight, food and water you take, are agents of a force that comes from the sky and earth. You idly float upon the tide of circumstances to make up your day's life, and the opportunities of being something better than you are drift beyond your reach and pass away.

There are three classes of persons who will undertake the study of this work, and the performance of the exercises:

First. Those who, through curiosity, or as incredulous investigators, pursue the study with hesitation and indifference.

Second. Those who commence with enormous zeal and determination to succeed, and devote every spare moment to it for a few days, or weeks, and then suddenly cool off. This is a large class, and they have had their ardor as suddenly cool off in a hundred other undertakings before.

Third. Those who commence deliberately and work and wait patiently, plodding along in the dark for some time; but persisting until the light dawns upon them. When the light does come it seems to break all at once. They possess that rare faculty called application.

The last named class will achieve success. The other two will accomplish something of value in every minute they devote to it. Out of the very many exercises of the book *there is not one* which is not of great value.

When the subject was first being systematized for study, there was no intention to connect it in any way with benefits to the health; but it was found that every exercise produced good results in that line. Therefore, while not claiming or laying stress upon the fact, we find the following to be always true of this special training:

1. It promotes a healthy blood circulation.
2. It invigorates the whole body.
3. It builds a good brain power.
4. It makes perfect nerves, overcoming nervous prostration.

HOW MUCH TIME WILL IT TAKE?

This is the question that everybody asks. Let it be answered by asking how much time does it take for one who is naturally gifted with personal magnetism to acquire or to hold the power? It takes no time at all. When the singer whose voice is getting worse is told that there is an artistic position in which the vocal organs may be maintained in order to improve the tones by the mere act of using, he needs no more time to sing with those organs in their proper place than to sing with them out of place. This is the whole secret of magnetism-growth. How long will it take a young lady to write a letter, spelling her words correctly, as compared with the time required to write the same letter, spelling the words incorrectly? How much more time is required to go upstairs so as not to weary the body, than to go up in the usual careless way? No more.

You will now begin to catch the secret of our course of instruction. Yet some routine work must be done. This will be found to be agreeable and full of pleasant experiences. Our earlier instruction kept the student down to severe labor without much relief, and while the progress was rapid, it has

been found that even more speedy results are obtainable by the use of the natural vitality that daily loses itself in the drift of life. Where the waters of Niagara rush to seek their quietude in the volume of the lake below, the building of steam engines where Nature's forces are mightier than man's inventions would be the adoption of the lesser for the greater. For endless time there has run to waste in that one region more power than was needed to run all the enginery of earth.

In like manner each individual carries in his own body and loses daily through drifting habits more energy than the most magnetic man or woman that ever lived needs to give absolute supremacy to active life. It is true that we can acquire power by building the steam engine on the banks of Niagara, and that the steam so employed is a natural force, as gravity is; but economy prefers to use the power that is at hand awaiting man's bidding, rather than go to the trouble of generating it in less quantity and energy. The work before us is to acquire the most satisfactory results in the briefest time and with the least effort.

Very recently the author put into practice with novices and others a certain regime which at once gave the most gratifying results in each and every case. It was the first instance in which the energy known as personal magnetism had been brought into active existence at the start.

Fires of Magnetism.

By Edmund Shaftesbury.



I. THE BEAUTIFUL.

I know a girl whose eyes are blue,—
Blue as the deep sky's richest hue;
Fair as the day and tempting as the flower
Whose gorgeous petals grace the summer bower.
Her azure orbs, like draperied windows, shine
With outward light, untouched of fire divine.
I love the God who made the violets sweet;
I love the sod where flowers and sunshine meet;
And, like all else of beauteous hue,
I love the girl whose eyes are blue.

II. THE THOUGHTFUL.

I know a girl whose eyes are gray,—
Gray as the chill November day,
Cold as the sky and frigid as the zone
Whose wintry star the North-pole seeks alone.
Yet, when the heart is cold, the mind grows strong;
The gray-eyed beauty leads the thoughtful throng.
Her heart to art is wedded evermore,
And snow-fringed axioms bar the golden door.
Because her mind holds sovereign sway
I love the girl whose eyes are gray.



III. THE DANGEROUS.

I know a girl whose eyes are black,—
Black as the tempest's midnight track;
Deep as her heart, and dangerous as the reef
Where venturous sailors early come to grief.
Two jewelled stars, set in the burning saies,
To lure men ever where the whirlpool lies.
Her glorious orbs, like lustrous diamonds fair,
Proclaim to all the soul of beauty rare.
I love the tempest's gleaming track,
I love the girl whose eyes are black.



IV. THE LUXURIOUS.

I know a girl whose eyes are brown,—
Brown as the hazel's autumn crown;
Rich as the wealth of twilight's softened sky,
Within whose depths the slumbering sunbeams lie
In placid lakes whose floods of mellow light
Float on the velvet bosom of the night.
Soul of the flower and garden of the heart,
Her love is more than angels may impart.
For me her face hath yet no frown,
I love the girl whose eyes are brown.



CHAPTER II

FIRES OF MAGNETISM



WE SPEAK of people as magnetic in a general way.

For the purposes of the present volume we shall class them as having four general tendencies: the light or beautiful; the mental or thoughtful; the deep or dangerous; the rich or luxurious.

Each class is as important as any other. We cannot judge the degree or quality of magnetism by the color of the eyes, or the general complexion; but the character of the magnetic fire is more or less influenced by eye-color.

As a general rule, but by no means a universal one, the dark-eyed person is the opposite of the gray-eyed; and the blue-eyed of the brown. Brown is the rich verdure of the field over which the blue sky is spread. Gray is the cold zone of the north or the morning sky of the east, set against the tropics of the south or the night-laden sky of the west. Thus the four general classes are the completed horizon, the earth and the empyrean.

Despite the fact that these influences are crossed and counter-crossed even in the same individual, and must be separated and studied apart, likewise in the same individual, there is an undercurrent of fixed influence belonging to each class. As such we will consider them for the present.

The blue-eyed person, when magnetic, is light, happy, cheerful, brilliant, active, quick and even effervescent. The muscles and the blood express the magnetic force within. When unmagnetic, the blue eye becomes cold, the nature revengeful, the plans furtive, and the mind unreasonable in its demands.

The gray-eyed person, when magnetic, is cool, calculating, steady in nerve and unflinching in muscle. He talks but little when a purpose is at stake, and looks you coolly in the eye when you address him. You feel compelled to do all the talking, and he does not assist you by a word or a nod. His face never relaxes into an assent, and so you keep on thinking of new ideas and expressing them, in the hope that you will be rewarded by some show of acquiescence. Meanwhile he is looking you steadily in the eye. A stupid person may seem to do all this, but he does not. Stupidity relaxes the muscles of the jaw and draws down the face into a look of perplexity, while the pupils of the eyes are parallel.

The black-eyed person is both dangerous and deep. The eyes are rarely, if ever, a jet black, unless the pupils are large. The color, as a color, is in the iris, or ring that surrounds the pupil. In proportion as the nerves are excited this iris opens, and the cavity behind the pupil shows black on account of its darkness. Nervous excitability and magnetism have been regarded as one and the same thing; but a black-eyed person in ill-health would have less magnetism than the blue, brown or gray-eyed person. Excitability is generally the sign of magnetic weakness. Self-containment and steadiness of nerve are surer signs of the power. When a black-eyed person is magnetic, the nature, the eyes, the expression, the grasp, the very presence suggest warmth; when unmagnetic there is a nervous irritability that jars upon the nerves of all who are near.

The brown-eyed person, when magnetic, is affectionate and rich in the expression of energy, but finds it very difficult to hold to a steady purpose, unless fixed habits of life have been educated by circumstances or trained by practice. Brown eyes are akin to black in their deepest hue; but, embracing a score of shades even to a light hazel, they extend toward their opposite pole, the blue.

The general philosophy of personal magnetism may be summed up in a few outlines that present the theoretical rather than the substantial side of the study.

1. All human beings belong to one of the following inherited magnetic temperaments, or to a blend of two or more of them:

- (a) THE BEAUTIFUL, . . . *Blue.*
- (b) THE COLD, . . . *Gray.*
- (c) THE DEEP, . . . *Black.*
- (d) THE AFFECTIONATE, . . *Brown.*

The Blue and Gray may blend; the Gray and Light Brown may blend; and the Brown and Black may blend.

The Blue and Black are opposites; the Blue and Brown are opposites; the Gray and Dark Brown are opposites; and the Gray and Black are opposites.

2. All spontaneous exhibitions of energy must come from the inherited temperament; and the degree of that energy and its success in dealing with others depends upon the stage of its development. Circumstances are educators of men and women to a far greater extent than exact training. The so-called gift of magnetism is always the result of some kind of education. It is true that the inherited temperament may be cultivated by exact training such as this volume affords; but, where we find it in mature life already established, we may suppose that the years past have been fraught with circumstances calculated to bring out the forces within, and to concentrate the individual energies that make up those forces.

3. All deliberate exhibitions of energy must come from acquired temperaments; or else the deliberation would be unnecessary. It is most curious indeed to follow out a line of investigation demonstrating this remarkable law. The acquired temperaments may be highly cultivated, and are most easily assumed in opposites.

4. The following table gives a list of the simple uses of this energy; and, if you wish, you may accept the belief that these uses are all unconsciously employed, whether spontaneous or deliberate; that is, the persons who succeed in

managing or controlling others in life's details, are unconscious of any magnetic force at work. The cases stated in this table are realities taken from the experience of a number of people, and they represent what is actually occurring everywhere, every day of the year.

- (a) The Beautiful are Muscular.
- (b) The Cold are Mental.
- (c) The Deep are Nervous.
- (d) The Affectionate are Moral.

This table requires explaining or it will be misleading. The beautiful are magnetic in a muscular way; and only so when they are in their inherited temperament. Now muscular does not mean *big* of muscle but active of what muscle they possess. All beauty is controlled by muscular development. The flesh is but a mass of very small muscles, as dissection will easily prove. The contour of the body, and all the lines and shapes of beauty are determined by the muscular arrangements of the flesh. The millions times millions of muscular fibres in the fleshy masses of the body are at work concentrating their energies in this temperament when its magnetism is aroused.

The mentality of cold people has nothing to do with the warmth of the body. It is the steady, far-off, cold ray of an unflickering light. It is not excitable nor impatient. The brain, and not the muscular system, exerts the temperamental magnetism; and often with quick, unanswerable blows.

In the nervous temperament, the motor and sensor nerves are all affected. In the affectionate class the moral element predominates; not as a force of superior morality, but as the seat of magnetic activity. There are good morals and bad morals, and there are moralizing natures, and natures easily influenced by motives, good or bad, or by inducements to do right or wrong. All these considerations attach to that class of people who are affectionate in their magnetic

temperaments, and their activity is in their moral blends of life. Unless this explanation is early understood, the impression will become fixed in your mind that the moral magnetic temperament represents a high degree of rectitude. It is not true that color affects the ethical tendencies of the heart.

TABLE OF INHERITED MAGNETIC TEMPERAMENTS

<i>a.</i>	{ The Beautiful or Muscular	{ Is the Inherited Magnetic Temperament of	{ BLUE EYES
<i>b.</i>	{ The Cold or Mental	{ Is the Inherited Magnetic Temperament of	{ GRAY EYES
<i>c.</i>	{ The Deep or Nervous	{ Is the Inherited Magnetic Temperament of	{ BLACK EYES
<i>d.</i>	{ The Affectionate or Moral	{ Is the Inherited Magnetic Temperament of	{ BROWN EYES

The words used in the foregoing table have not the same meaning that is attributed to them in common parlance; therefore the preceding explanations should be carefully read.

TABLE OF ACQUIRED MAGNETIC TEMPERAMENTS

INHERITED		ACQUIRED
<i>a.</i>	Muscular (may cultivate)	Mental, Nervous, Moral.
<i>b.</i>	Mental “	Muscular, Nervous, Moral.
<i>c.</i>	Nervous “	Muscular, Mental, Moral.
<i>d.</i>	Moral “	Muscular, Mental, Nervous.

As the truest, fullest type of life represents culture, we would rarely expect to find an accomplished person exclusively in his native temperament.

THE CHARMED LIFE.



By Edmund Shaftesbury.

I.

When o'er the world the midnight hour was high
And heavy shadows joined the earth and sky,
From starless realms the solemn Reaper stalked;
Across the plains in tireless journey walked,
And searched to find mid Life's young harvest field
A sweet-faced child, a flower that earth might yield.
But angel fingers, luring Death away,
Released the child that in its peril lay.

II.

A youth went forth in life's fair roseate morn
To win a name that should his age adorn.
A dazzling prospect lay before his sight
Of gilded skies, rich fields and landscape bright.
In doubt he paused where two roads came in view
The path of right—and sin's broad avenue;
But angel fingers pointed him the way
That led to God and Life's eternal day.

III.

A soldier fighting for his country's cause,
Whose body bore the scars of many wars,
At last in desperate encounter fell
Before the foe whose aim had marked him well.
The vengeful fiend, in doubt if he were dead,
A second bullet at the hero sped;
But angel fingers drew aside the aim
And spared the life to glory and to fame.

IV.

A blackened heart, of hideous crippled shape
Consort of criminals, and caste of ape,
A shaft of malice wretchedly conceived,
Prepared of lies that only fools believed,—
Composite falsehood, libel, slander, fraud,—
And hurled at one who earnestly served God.
But angel fingers caught the poisoned dart,
Recoiled its course, and slew the bastard heart.

V.

Two roads there are in every human life;
The one leads downward to the vale of strife;
The other straight ascends the mountain height,
Upon whose summit gleams the promised light.
When toiling on this path a soul seeks God
The courts of Heaven acclaim with one accord;
And through the spheres the glorious music rings,
When angel fingers touch the tuneful strings.

CHAPTER III

LATENT MAGNETIC ENERGIES



IF ALL the facts that operate to make our lives doubtful in their success or failure, is the appalling ease with which, on some unforeseen occasion, and in some unexpected and unexplainable manner, we yield advantages that our better judgment should have clung to and held in its keeping. In other words we are not always able to take care of ourselves.

The loss of control is not due so much to our breaking down after a certain amount of resistance, as to our willingness to yield. Often our minds are led to think that it is the right thing to do. Startling propositions contain elements of conviction that rush us to a change of view, almost before we know it. Let us see what these are.

At the present stage of our study we may regard magnetism as a central trunk of influence, having four branches; each individual being capable of using, as well as controlled by, any one or all of the four, although his or her temperament may prevail in one only. The arrangement is not a scientific one; but, being correct in fact and illustrating the true relationship of life more accurately than science may do in this part of our study, we are compelled to adopt it.

In every created being there is an aggregation of individual energies left to drift. They furnish the general basis of power. When properly excited they become concentrated and, for a time, are irresistible. So it occurs that many unmagnetic persons are sometimes "aroused," as they choose to call it, and show a force that had never been credited to them.

The energies of the body that arouse magnetism, show themselves very distinctly in one way or another.

The pupil of the eye indicates the magnetic condition. The eye presents to an observer some part of its ball, the iris and the pupil. The ball is supposed to be white, but it is veined and tinted with a delicate shade that generally coincides with the color of the iris. The latter gives name to the color of the eye. The iris is a band that surrounds the hole, aperture or pupil. Through this hole the light travels to the brain, exciting the optic nerve and receiving interpretations at the end of the journey. If the band is blue, the eye is called blue; or brown, then the eye is brown; and so on.

The pupil of the eye is not supposed to have color. It is a dark hole, and all dark holes show absence of color, for absence of light can have no other result; and absence of color always means the appearance of black. An orator whose eyes were a brilliant blue, addressed an audience with eloquent passion. To the surprise of those who knew him in private life only, his blue eyes had disappeared; they were displaced by great orbs of black. These friends sat directly in front of him, and were sure of the fact. An actor likewise surprised some acquaintances; his gray eyes shifting to black under the excitement of the evening.

But then the occurrence is a very common one, although it may not be observed as often as it transpires. The pupil of the eye indicates the magnetic condition. When the energy is lacking or is held in abeyance, the pupil is exceedingly small, unless the person is subject to abnormal nervous conditions. The small size of the pupil is due to lack of vitality in the optic nerve and brain as applied to the eye. The most magnetic men we have met were accustomed to carry the eyes as though they were dead; the fires slumbered, but had not gone out. Blue eyes show a large field of blue when the pupils are contracted. So do gray eyes, or those of any color. But as the magnetic fire is kindled the field is lessened because the pupil of the eye expands, the aperture is enlarged just in proportion as the energy within takes pos-

session of the orb; and, under great nervous excitement, the pupil, black, blazing and intense, drives the curtain widely apart until there is no trace of the iris, and consequently no color to the eye. It is jet black.

Under such circumstances the effect is sometimes awful, especially if the fire is kept within steady control.

Some persons who are able to master the wills of others depend solely on this power of expanding the pupil of the eye. The beholder realizes that a change is taking place in the character of the face before him, but he does not analyze its nature. He may be influenced to a degree that leaves him practically helpless, yet he is not by any means put into a hypnotic sleep.

In the attempt to explain the difference between exerting an influence that is magnetic, and one that is hypnotic, many seeming contradictions will arise; but the student is even more apt to become confused when he reads that persons may possess the hypnotic power, and yet are not able to produce the hypnotic sleep. While magnetism is a universal condition, hypnotism is comparatively limited, for its subjects are few and scattered.

It is not possible to hypnotize a person unless there is a tendency in that person toward catalepsy, which is a morbid condition of the nerves. It is true that the disease may be invited by certain exercises; but then it takes a long time and does a permanent injury. These facts should be considered when you propose to induce the hypnotic sleep in one who has been in good health. We believe it to be a crime. By hypnotism in this sense we mean to put into the sleep called hypnotic, where normal consciousness is submerged.

You may take lessons, become an expert, and possess the full power, yet where are your subjects? The healthy man or woman will not permit you to manipulate the senses, nor could you succeed if you were to try. That weakling who is to be pitied because of a deficient vitality is your only prey. The triumph is void of honor. The king has conquered a rag doll. There are schools of hypnotism, but their

pupils practice upon cataleptics, upon diseased people, and, after graduation, they are powerless, for they have not acquired magnetism. The latter power is universal. All the world is its teachers, and all the world its subjects.

A hypnotic subject is quickly put to sleep by glancing at any expanding eye-pupil; and this would take place even if the operator had no intention of causing such result. Very few persons can long gaze into the eye of one who, while looking at them, controls the lens-muscles of the eyeball so as to open the central aperture, without a feeling of strangeness creeping over them. You cannot maintain such gaze, except at a loss of some of your will-power. Why this is so we will see later on. The hypnotic subject—that is, one who is of cataleptic tendencies—will fall asleep. He will do the same thing if he looks steadily for a few minutes at a small silver or white ivory ball, suspended in front of him at a slight elevation above the height of the eyes, so that the subject whom the hypnotic operator put to sleep by the usual methods will fall asleep of his own volition under certain exciting causes. How much credit, then, is to be given to the powers of the hypnotist? Very little indeed.

Another phase of the present question needs a word or two of explanation. While the hypnotist may put fixed subjects to sleep, the magnetic person may work in two ways: He may exert a depressing or an elevating influence over those about him. We prefer to teach only the elevating uses of this power, and we have often advised our readers to avoid gazing long into the eyes of those who seem powerless to remove their glance.

What the individual is able to find out for himself will not be told him by instinct or nature. God does nothing for humanity that it is able to do for itself. The life of the race is made necessary, and the impulses of instinct and desire are accordingly given first place in the habits and cravings of the mind and body. With animals below man this rule is reversed. With them, as with man, gain is sought, but for the purpose of maintaining life. Every beast, bird and serpent

plays some important part in the plan of existence. Life dies most happily and most easily in the clutches of other life. The bird that must end its days in the slow processes of old age suffers many a month of torture waiting for the end; but in the jaws of the cat or the fangs of the snake it finds a pleasurable release from the agonies of living; an enjoyment that is participated in by the victim as much as by the devourer.

To effect this purpose it is essential that the bird should be trapped by a power that paralyzes his wings. The chatter of the cat is done to catch the ear, and thence the eye of the bird. Magnetism does the rest. Until the birds sees the expanded pupil of the eye of the cat, it is free; but after that it is lost. The snake likewise draws its prey by the same law. Fish in the sea are known to hold their victims by a similar use of the eye. The nobler of the savage beasts, such as the lion, the tiger, the hyena, and countless others, are all given the magnetic power as an aid to their purpose of gain.

Ascending still higher up the ladder of animal life we find that the valuable dog and the spirited horse have the same power. Without it the supreme qualities of these better companions of man would be dulled.

In each and every instance where the lower forms of life, or humanity itself, may be seen to give evidence of the power of magnetism, the proof is present in the expanded eye-pupil. It does not follow that any man or woman can, at will, cause the eye-pupil to expand, but it is invariably true that the normal expansion of this part of the eye is the result of excessive magnetism. The abnormal expansion is due to the nervous powers running wild; the latent energy is let loose and is uncontrolled. One is the valued steed obeying the command of its master; the other is the valued steed running away with his master.

The increase of magnetism leads to the power of expansion; but it does not follow that the power is to be always employed. On the other hand the most magnetic men and women do not allow this power to manifest itself except when

they choose to call it into use; they seem to be the very opposites of what they are, for their eyes are apparently lifeless, and even droop like those in a half-sleep. They are in a state of resting most of the time, thus being better prepared for the lightning energy that may be called forth by some special need.

The normal or healthful expansion of the pupil is always due to personal magnetism, and it may be controlled at will. This being true, it must follow that a magnetic person may expand or contract the pupil at will.

Outward light expands and contracts the eye-pupil; but this is a mechanical action. The cat closes its iris to a vertical line, when it is out in the sun; but let a bird come near by and the iris will instantly give way, allowing the pupil to expand so as to cover the whole area, even in the brightest glare of sunlight. Here we see the inward power outweighing the outward power.

Although the conscious insensibility to pain that accompanies the capture of a human being by a wild animal is ascribed to fright, the best knowledge on the subject makes it clear that this release from suffering is due to a wise provision of Nature that couples mercy with necessity. That life must eat life in order to live, is a law of the very first importance among the vast majority of the species. Without its aid man must have perished, and the fact that civilization is assisting him to rely chiefly on the vegetable kingdom for sustenance shows that he is a progressive being.

The authenticated cases of freedom from pain while in the clutches of savage beasts are too numerous to admit of question. The hunter who said, "I was quite conscious of the tiger's teeth penetrating my shoulder, but, instead of hurting me, they seemed devoid of pain," voiced the experience of many others. The bird suffers nothing while in the jaws of the cat. Something in the expanded pupils and glaring balls of the captor has lessened the will of the prey, and the sensation of drowsiness that follows may deaden the feeling in the nerves.

The power referred to is not only natural, but is as common as anything in Nature. It is said that a man who faces a wild animal can hold it at bay by a steadfast gaze; yet few persons are willing to depend upon so frail a defense. The statement is correct only so far as the man is able to maintain an energy of power in the eye under the present principle. If the animal magnetism of the beast is of a more enduring quality, the vitality of the man will soon be broken; and this the beast expects and looks for. A quick drowsiness follows, and soon all is over. There are, however, instances well verified where men have not only withstood the gaze of savage beasts, but have actually cowed them by the eye, and this in the haunts of Nature.

CHAPTER IV

HUMAN ELECTRICITY



OR twenty-five centuries—during which the world has seen the birth of its greatest generals, orators, poets and philosophers, and has witnessed its most marvelous history and progress—for over half of the years of the human race has electricity not only been observed, but it has been made a subject of close study, constant experiment, and scientific investigation.

Before Hannibal or Alexander, before Archimedes or Euclid, before Cicero or Demosthenes, before Virgil or Herodotus, before Aristotle, Plato or Socrates ever were known to earth, Thales, the chief of the Seven Wise Men of Greece, had bent his philosophic genius down to the level of a piece of *Electron*, or Amber, to account for its wonderful power in attracting light articles to itself, when excited by simple friction.

We might naturally suppose that these centuries of genius would hand down to us a better knowledge of this property of *Electron*, or electricity, than of any more recent subject of investigation.

What is the fact? One hundred years ago it was practically as much a mystery as ever, and Professor Henry, whose invention of the practical form of the electro-magnet made telegraphy and practical electricity possible, has but a very few years been resting in the quiet precincts of Oak Hill.

No scientific study has developed such wonderful commercial results. We no sooner grow accustomed to the surprises of telegraphy than the telephone makes its Bell resound in every ear. As we become convinced of the truth of this

seeming impossibility, we are startled by the brilliance of an unaccustomed light. Under its illumination we can see on all sides the busy ateliers turning out magnetic machines for every purpose that men could have, until we perceive not far ahead the gradual abolishment of steam as a source of motive power.

Surely, this bespeaks a perfect knowledge of that subtle fluid that Franklin deftly lured into his battery by a kite-string.

Investigators, who make electricity a specialty, are compelled to confess that, notwithstanding the remarkable powers that they have revealed, these are as pebbles on the beach compared with the vast ocean of undiscovered possibilities, only awaiting some Columbus to courageously embark upon its inviting bosom.

Some one has said that a dew-drop contains enough electricity to blow up a house. Professor Faraday, who never made a careless statement, said, "The chemical action of a grain of water upon four grains of zinc can evolve electricity equal in quantity to that of a powerful thunder storm. Is there not, then, great reason to hope and believe that by a closer experimental investigation of the principles which govern this subtle agent, we shall be able to invent new instruments which shall a thousand-fold surpass in energy those which we at present possess?"

It will be well understood how it is possible for different persons to make statements that seem conflicting and yet all be facts. This is a necessary caveat in a book like the present. Its principles may seem to contradict the teachings of other books or instructors, but in the midst of so much undeveloped wealth, every delver may bring forth things new and old.

This chapter is introductory to the rest and must contain an explanation of some terms and principles which will make magnetism more intelligible than it could otherwise be.

Some facts have been so constantly demonstrated as to be looked upon as settled beyond all probability of contradiction.

The chief of these axioms is, *all substances contain electricity*.

This latent electricity is only made sensible to us under peculiar circumstances. One of these is the contact of two dissimilar substances—for instance, metals. Take any two different metals, as a piece of zinc and a silver teaspoon, put one over the tongue, the other under that organ. While thus separated their latent electricity is quiescent. But touch their outer ends and a new taste is instantly presented to the sensitive papillæ of the tongue.

This simple experiment contains in it the explanation of all electrical generation. There are two sources of electrical motion here employed. *First*, the contact of two metals, each containing a different degree of electricity, which tends to equalize itself upon their contact, thus producing electrical motion. *Second*, the connection of two metals by a weak acid, associated with the alkaline saliva, which induces electrical motion by means of the electrical action that results.

We can thus construct two kinds of batteries, one consisting of a large number of alternate plates of any two metals, which is known as the Voltaic Pile, the other being a series of such plates dipped into a tank of some powerful acid, called a Galvanic Battery.

Another axiom of this science is that electricity disposes itself upon the surface of objects. Hence arose the popular but mistaken term, electrical *fluid*, because it seemed to flow like an imaginary liquid over the surface of things it traversed.

No substance—whether solid, liquid or gas—refuses to conduct electricity. But all substances present a varying amount of *resistance* to its progress. In some, such as glass, wood, vulcanite, etc., this is so great as to practically make these *insulators*. Yet sparks have been developed of such tension as to penetrate over three inches of solid glass.

Whenever electricity is insulated and not allowed to flow, it is called *static*; but when a *current* is set up it is known as *dynamic* electricity.

Our most familiar illustration of these conditions is seen during a thunder storm. Each cloud is charged with static electricity of great accumulated tension, but when they approach near enough for the resistance of the air to be overcome, then a discharge or *current* is set up, whose dynamic effect often sends terror to the beholder. *Density* is a term used for convenience, by which is indicated the amount of electrical energy on any given surface.

Experiment has shown that density varies, in accordance with the outlines of a conductor.

Only on spherical surfaces is the density alike at every spot. On objects of other shapes the density increases on all projecting parts, becoming the greatest as a *point* is approached, while in depressions it decreases until it may be practically nothing.

Another fundamental discovery is that there are two equal and opposite electricities, technically called *positive* and *negative*.

When amber is properly rubbed it develops electricity that *attracts* light articles to it. But glass, rubbed upon silk, develops electricity as well, yet things are *repelled*. For a long time these two forces were termed *resinous* and *vitreous* electricity, and later the terms negative and positive supplanted their earlier terms. Benjamin Franklin maintained a theory, which became popular, that these were but opposite manifestations of one and the same electricity. But later research has convinced us that there are two distinct though concomitant electricities, as they can be made independent use of; for example, in multiple telegraphy. Whenever these electricities are separated, even in the slightest degree, there arises a proportional desire for their union and equalizing. Until this occurs there exists what is called electrical *tension*, which may become so great as to break all previous bounds.

Theories are constantly changing as new developments are attained, and no honest investigator holds rigidly to any

hypothesis, but daily anticipates even an entire revolution in the philosophy of this marvelous double-force.

At present the verdict seems to lean toward the judgment that electricity is not a fluid or a substance, but rather a *vibration*, like light, sound and heat. What makes this more plausible is the close analogy between heat and electricity in certain respects.

Electricity exerts an instant and powerful effect upon surrounding objects, just as heat does by what we call radiation. This influence is termed *induction*. Induction has a peculiar effect upon all objects. When a body is in electrical equilibrium there is no tension, current or other phase of electrical phenomenon. But upon the approach of another body induction sets up, by which there comes a new state of electrical condition, in which the opposite electricity to that of the approaching body is driven to the side nearest to it, and the other kind to the reverse situation. This is called *polarity*. Faraday proved that induction is caused by the polarity of the intervening particles of the atmosphere, which offered too much *resistance* to permit a *current* or *conduction*; hence polarity was conveyed from atom to atom of the air until the object that manifested the effects of *induction* was reached and influenced. The ordinary compass shows the effect of induction, the needle being influenced by the magnetism of the earth, so as to always point toward the North. This is one of the most useful phenomena, and especially so in the study of personal magnetism, as we may more clearly see in the following chapters.

Let us make a summary of the present chapter and find what relation it bears to Human Electricity.

The following important facts are before us:

1. We are yet upon the threshold of our knowledge of Electricity.
2. All the old and apparently established *theories* concerning this mighty agent may, by a single experiment, a single *fact*, be completely overturned in the near future.

3. Every substance, whether solid, gas or fluid, contains electricity.

4. There is not a bone, muscle, fibre, drop of liquid or particle of matter in the human body that does not contain electricity.

5. One drop of blood contains sufficient electricity to evolve a well-regulated thunder storm.

6. Electricity disposes itself upon the surface of objects.

7. Electricity held in check by insulation is called *static*.

8. Electricity in motion or in current, as it is called, is termed *dynamic*. "Dynamic" is defined as: belonging to or having energy or effective action; forceful; as the opposite of potential or quiescent force.

9. Density means the amount of the electrical energy.

10. The best theory at the present day is that electricity is not a fluid or a substance, but a *vibration*, like light, sound and heat. If this is true, it is an important explanation of the phenomena of personal magnetism. The many thousands of experiments in this art substantiate, in their results, such a theory, but the whole line of study mapped out in this book follows the teachings of facts rather than theories, because one *fact* is worth more than a thousand *theories*.

It is well, however, to bear in mind that the author agrees with the most advanced views of the scientists of the present day that electricity is a *vibration*. If this is remembered much that follows will be more easily understood.

Induction is the process by which another person or object is influenced. That actual contact or near approach is not necessary is clearly proven by the magnetic needle, which feels an influence exerted thousands of miles away; yet, were this not a fact established beyond all power of contradiction, no person could be found at the present day to believe it. So in the cultivation of personal magnetism the author himself confesses he would not believe his own assertions were they not already perfectly proven, and he is as much surprised by them as any one can be.

More of this later on.

CHAPTER V

HUMAN MAGNETISM



OMER describes the gods viewing the fierce contests on the plains of Troy, from the summit of Mount Ida. A later tradition tells of the astonishment of an humble shepherd, on this same summit, when he beheld his iron-bound staff leap from his hands and cling to the projecting rocks. History seems clear in pointing to this locality of ancient Magnesia as the scene of the earliest discovery of that wonderful ore or "stone" that would lift a "load," hence called the Loadstone. Very naturally was this force called Magnetism, and the ore a Magnet, out of deference to the place of its discovery.

This may be the very locality alluded to in the Arabian Nights as the Magnetic Mountain, which drew out the iron bolts and fastenings from passing ships, and sank them instantly.

Men were not long in discovering this magnetic iron-ore in other places, and putting it to various tests of usefulness. Chief among such experimental discoveries was the power it possessed of magnetizing a needle so that it would always point due North. Even in English annals we find the *sailing stone* mentioned as early as the twelfth century, but it was known and used long previously by other nations.

A piece of ordinary iron will exhibit magnetism as long as a current of electricity is passed through coils of insulated wire around it. This process is called Electro-magnetism, and was employed long before the seemingly self-evident discovery was made that a magnet inside of such a wire helix would set up an electrical current, which is very appropriately

termed Magnetic-electricity. Both of these methods are in daily use.

The purposes of this book only demand a knowledge of the underlying principles of electricity in its relation to magnetism, and not an explanation in detail of discoveries and their applications, scientific and commercial.

One of these principles is that magnetism is induced only by dynamic, and not by static electricity.

Another fundamental discovery is that vibration, of some sort, is a great assistant to the process of magnetizing.

Experience has also taught that the electricity of the earth magnetizes all things upon it, which is of course more evident in articles of iron than in those of poorer conductivity. Many war vessels, therefore, were lost before this effect of their magnetized guns upon the compass was noticed.

The practical bearing of these facts upon our subject will doubtless become apparent before the book is laid aside.

Scientifically, magnetism is only a peculiar phase of electrical phenomena, and is not a different force, *sui generis*. But its manifestations are more easily classified and popularly understood if we look upon it as something different, though depending upon, and related to, electricity.

It seems strange that up to one hundred years ago men were ignorant of the existence of animal magnetism.

A few years before the Declaration of Independence received the signature of Benjamin Franklin, at that time the greatest philosopher of this continent, another great scientist, Galvani, professor in Bologna, was preparing some frogs to be cooked for his sickly wife. Happening to touch two different metals in contact to certain nerves and muscles, he was surprised to see the frog's lifeless legs resume all the activity of their accustomed motions. Others had noticed this result, but had not been led to investigate its philosophy.

After his death Professor Aldini, a nephew, traveled through Europe proving the truth of Galvani's statements and theories, which had been misrepresented and repudiated.

A favorite experiment of his was to form a battery out of several heads of recently slaughtered cattle, connecting their tongues and ears alternately by wires. The result was always surprising and conclusive. Aldini, among other things, maintained:

"That muscular contractions are excited by the development of electricity in the animal-machine, which is conducted from the nerves to the muscles, without the concurrence of metals."

"That all animals are endowed with an inherent electricity, appropriate to their economy, which, secreted by the brain, resides especially in the nerves, by which it is communicated to every part of the body. When a limb is to be moved, the nerves, aided by the brain, draw some electricity from the interior of the muscles, discharging this upon their surface, and they are thus contracted as desired."

In our chapter on Electricity it is stated that chemical action can produce galvanic currents. When we remember that almost every portion of our body is bathed on one side with an alkaline, and on the other with an acidulous fluid, we may justly consider the human frame an electric battery, and one of no inconsiderable dimensions.

Was it not the shrewd Napoleon I. who said, when he first saw a voltaic battery: "*Voila l'image de la vie: la colonne vertebrale est le pile; la vessie, le pole positif; et le foie, le pole negatif.*"

We know that electricity and magnetism exist in all things. We are assured that its power vastly exceeds our present acquaintance with it. We have also seen that the very air becomes polarized and sets up induction between adjacent bodies.

The human frame is, so to speak, filled and dominated by latent magnetism. Hence the brain, which appears to be the seat of the soul or *ego*, is properly a sensitive electrical condenser, ready at any instant to charge any nerves that they may set their appropriate muscles in action, whenever

that *ego* touches the magic *key* which completes the *circuit*.

Thales, then, considering that he lived twenty-five hundred years before our day, was not far out of the way when he said that "electricity is the soul residing in electron." This statement modernized is, that "Electricity is Life."

To sum up this chapter in a few words, we find the following propositions to be true:

1. Electricity constitutes the chief element of the *vital-force* of the brain and body.
2. Dynamic electricity, and not static, induces magnetism.
3. Human magnetism is the *vital-force* at work.
4. The *vital-force* in a static condition is not magnetic.
5. The latent magnetism of an individual is quickly awakened by the vibratory current of a magnetic person through the action of the voice, eye or touch.

The subsequent chapters investigate this power.



END OF THE
FIRST STEP

SOURCES OF
PERSONAL
MAGNETISM



IN THE SECOND STEP

THE

ENEMIES OF PERSONAL MAGNETISM

CHAPTER VI

VIGILANCE THE PRICE OF POWER



ALL FACULTIES have enemies. The faculty of song has many enemies that are constantly at work destroying its best quality. All the gifts and accomplishments of life are beset with influences that tend to weaken their effective powers; and the man or woman alone is great who can watch over them with jealous care. Gladstone maintained his public position many years longer than he otherwise would by reason of the fact that his wife studied his habits and criticized his methods with unceasing zeal. We cannot see ourselves as we are, nor as others see us; and it is an advantage to have the guidance of one who is sincerely interested in our success.

DEFINITIONS

Owing to the fact that we will make use of terms from time to time that have special application in this study, we present herewith a list of definitions for the guidance of our readers:

1. *Cultivation of Personal Magnetism.* A series of Exercises and Regulations whereby the nerves are made subject to the will, and are then super-charged with magnetic power.

2. *Negative Exercises.* That portion of the exercises set apart for the special purpose of removing nervous defects and tendencies.

3. *Positive Exercises.* That portion of the exercises

set apart for the special purpose of super-charging the nervous system with magnetism.

4. *Regime.* The daily conduct of the pupil.

5. *Internal Energy.* A certain power within, which is able to direct the magnetic forces outward.

6. *External Energy.* The mere muscular action of the body, which, when not acting in unison with Internal Energy, wastes the *nerve-force*.

7. *Nerve-Force.* An electro-magnetic influence of a vibrating character, generated by the principle of life, and usually wasted at the surface of the body, but capable of traveling great distances and controlling any form of life which can hear, see or feel; and more especially the human race. When so used it is popularly called *Personal Magnetism*.

8. *Nervousness.* The action of the *vital-force* moving without command from the will, or contrary to the will.

9. *Nervous Prostration.* The exhaustion of the *vital-force*, or an inability to generate a sufficient amount to supply the waste. It is well to distinguish between this malady and nervousness. The former is, of course, the outgrowth of the latter. While the *nerve-force* is in good supply, but erratic in its action, it is called *nervousness*. In persons suffering from prostration there is generally no erratic action, as the vitality is too weak.

This exhaustion robs the blood circulation of its tone or health.

It weakens the bones by making them like the bones of dead people.

It weakens the stomach.

It destroys the tone of the cuticle and skin by the deadening of weak fibres.

It weakens the hearing by causing part of the sounds to be obscured.

It weakens the sight and causes films or small specs to move in front of the eyes.

It weakens the mind and often leads to insanity by the exhaustion of the *nerve-force*.

Nervous prostration and the tendency to it may be cured by the exercises of this book.

Medicine never yet cured or prevented a case of nervous prostration.

Persons who do not care to cultivate magnetism may simply devote themselves to the "Negative Exercises" in the lessons to follow, and they will thereby obtain benefits to the nervous system that can be procured in no other way.

10. *Voluntary Muscles.* Those that may be moved in obedience to the will.

11. *Involuntary Muscles.* Those over which the will has little or no control, moving in obedience to the laws of life. Their action being directed by nature no loss of *nerve-force* occurs.

12. *Straight Lines.* Imaginary lines in the air through which the *extremes* of the body pass in making movements.

13. *Extremes.* Any part of the body from which, by *shaking*, water could be thrown, as the fingers, elbows, head, feet, knees and others.

14. *Angles.* Sharp turns made in any movement

15. *Circles.* Imaginary rings made in any movement.

16. *Curves.* Parts of circles.

17. *Leakage.* The out-flow of *nerve-force* from any one or more of the *extremes* of the body. This outflow is caused by constant small motions which are unperceived by the person making them, but which in a few hours will throw off great quantities of vitality into the air, which, if retained, would have been converted into magnetism. *Leakage* always occurs without *Internal Energy*. The latter power is capable of being developed so as to supply an unlimited quantity of *nerve-force*.

18. *Leaker.* A person whose waste vitality has not been checked by training. Everybody who does not pass through the Negative Exercises of this book is a *leaker*.

FOUNDATION LAW

All men and women possess personal magnetism.

This foundation law must be kept in mind all through these lessons.

We will endeavor to explain it. Life is due to magnetism, and there can be no life where there is no magnetism. Like heat it may pass to such a degree of weakness as to be regarded as a negative condition; but, like heat, it exists even in its apparent absence. We think of the day as warm when the thermometer reaches the eighties, and as hot when it rises to ninety or a hundred. We regard it as cold when the temperature is fifty, or forty, and as freezing cold at thirty-two or under. Yet the freezing point is hot and even burning to a kind of life that thrives at zero. As cold is only diminished heat, it must be true that fifty below zero is hot in comparison to a condition that is one hundred below zero. Science has never yet found the state of total absence of heat.

Magnetism is the first manifestation of life in a plant of animal organism. It is magnetism that brings one cell to another cell and frames the form of the future body. It is magnetism that allows all things that belong to the earth to remain in close affinity with the earth, Were there no gravity, all the people and all the objects on the globe would wander off aimlessly in space. Gravity cannot be satisfactorily explained except on the principle of magnetism. If it were not for this force of attraction, all the planets would rush into a state of chaos under the mere impulse of gravity, or would drift away into the cold realms of space in its absence. We see two kinds of magnetism at work in the solar system; one that chains the orbs to the sun's influence, and one that whips them away from each other while leashed within that influence. The star systems of the sky seem to be independent of our own corner of the universe; but it is safe to say that they all obey one and the same governing power, and their march through the limitless fields of ether is controlled by a central magnetic force.

When the sun shines on plastic life, it begins at once to exert a magnetic influence on all it touches. Only the other day a neighbor who had planted a row of flowering-peas, complained that they did not cling to the wire netting that stretched along in front of them. We brought him into our garden and showed him a row more than a hundred feet in length where the peas were clinging to a similar mesh of wire, and their tendrils were closely entwined in the wires, thus holding up the abundance of many-hued flowers. He could not understand it. But we had placed the wire netting on the south side of the row of vines, and he had placed his on the north side. The sun is always on the south, and never crosses to the north except when it is low in the east or the west. Its intense influence is always from a southerly direction. Its influence draws all growth towards it, and therefore the vines would reach their tendrils to the south rather than to the north. In one case they would reach towards the wire, and in the other case they would reach away from the wire. The principle is true in all plant growth that is to hold itself up by its own climbing. If the location permits of no sun except in the morning, the wire netting should be on the east side of the vines; if the only sun is in the late afternoon, the netting should be on the west. If these simple rules are kept in mind, the results will be far more satisfactory.

This is a simple illustration, but it shows two things: *first*, that there is an influence at work in life; *second*, that it costs no more effort to take advantage of power than it does to allow it to run to waste.

All men and women possess personal magnetism; but some magnetism repels and some attracts. Magnetism is largely relative; what will repel one person may attract another. The woman who is so ugly that she causes a stampede when she enters a room, may be an angel to some man as ugly as herself. She may even inspire poetry on her angelic attributes.

As the absence of heat may be termed cold, so the diminished degree of personal magnetism may pass for none

at all; and the idea may go forth that some persons are totally devoid of the power. This is not true. For the purpose of presenting the First Grand Principle we will speak of such persons as non-magnetic, just as we speak of a reduced degree of heat as cold.

FIRST GRAND PRINCIPLE

The least magnetic of the so-called non-magnetic people lose each day more vital electricity than is necessary to produce the highest degree of personal magnetism.

The proposition is put into simple language and is made as clear as words can present it. To give it a more exact study, let us imagine some man or woman who says that personal magnetism is a gift, that it is the heritage of a chosen few, that others are barred from its power, and must follow instead of move along in advanced lines in life.

It is supposed that the ability to hypnotize is a born gift, possessed by a certain few, and developed once in a while from a dormant condition. This may be true in a limited class of cases; but the hypnotic power has a number of uses, one of which is to produce sleep, and another of which is to induce obedience through suggestion. The sleep part of it can be induced by the act of the subject without the aid of the living hypnotizer. The latter at his best sets up substitute beliefs in the subject, always after the sleep state has been entered into. The use of personal magnetism employs suggestion effectively without putting the subject in the sleep state. The wide awake individual acts upon the ideas suggested.

As the magnetic power is universal, and differs only in degree, it cannot be regarded as a born gift. In every instance it is the result either of accidental development or acquired attainment.

The First Grand Principle states that the least of the so-called magnetic people lose each day more vital electricity than is necessary to produce the highest degree of personal

magnetism. This involves the consideration of what is meant by vital electricity and its relation to personal magnetism. The laws that govern the development of these powers are best stated in the form of propositions.

SECOND GRAND PRINCIPLE

Vital electricity is the basis of all personal magnetism, but is in no way related to hypnotism.

Many persons are afraid to study these subjects, believing that they stand for something that is terrible, some weird power that may be associated with witchcraft. Hypnotism was undoubtedly the basis of the oldtime witchery, for it has always existed in the world, and been misjudged in every age. Once it was called the possession of devils, owing to the fact that one person might exercise an uncanny influence over another. Today, under the guise of trickery and in the hands of a charlatan, hypnotism might easily reproduce all the effects that were seen in the ages when superstition clothed it with every ill that befell unfortunate people.

But personal magnetism has never been in bad company. It has had no unsavory reputation; but, on the other hand, its work has been of the nobler stamp, and its influence has always tended to make the mind sound, the body whole and the nerves steady. Of all the thousands of pupils in personal magnetism whom we have met, there has never been one who retained the least bit of superstition, nor one who had any fear of ghosts or a belief in them. The brain gets a clear and perfect view of life free from the muddy hues that tinge the meaner nature.

Its very basis is vitality. Life and power grow with the increase of personal magnetism. It helps to uplift the weak, whether that individual be the student of the power or the one who is brought under its influence. One magnetic man or woman can wield a vast and inspiring sway over hundreds and thousands of others at one and the same time. Those who are thus dominated are given some of the magnetism of

the master power, and the more they are under such sway the stronger they become in mind and purpose. Just the opposite is true of the uses of hypnotism.

THIRD GRAND PRINCIPLE

The natural gift of personal magnetism arises from accidental habits that prevent the constant loss of vital electricity.

This is a negative proposition, as are all those that relate to the enemies of this power. Nature is always generating vital electricity in every man and woman. When she ceases to do this, death ensues. The so-called non-magnetic people are constantly allowing the power to run away of its own accord. There is no accumulation. The funds placed in the bank each day are spent with each day's activities, and the individual is as poor at night as in the morning. When we see some one who is undoubtedly magnetic, we find a person who saves each day some of the excess of energy which is generated in the process of living.

Every intelligent reader knows what is meant by the power of personal magnetism, and there are few who cannot at once detect the man or woman who possesses this power. The mere entering of the room, the first steps toward an audience, the first tones of the speaking or singing voice, the touch of the hand, the glance of the eye, or the impress of the fingers on the piano, as in the case of the famous Polish player: these tell in a few seconds the fact that the individual is magnetic. If the gift be natural, then it has come from accidental habits that prevent the constant loss of vital electricity. You will see a self-controlled, easy, but at the same time energetic personality that will attract your attention because of the presentation of these two conditions in one life.

Later on, as we come to study the positive side of the power, we will learn that composure, or ease of action and quietude of method, when there is great energy behind them, are always evidences of personal magnetism. In fact, when-

ever you find this combination you will always be sure of finding the quality known as personal magnetism. It may be a combination that attends a person who is not credited with much book learning; but the absence of such learning is not by any means proof of ignorance. Wisdom may develop and grow into a giant, while its possessor may know very little of the kind of things that usually belong to education. This sort of ignorance is found with some of the most successful men of the world. At the same time, it is true that, in proportion as a man or woman lacks education, its place must be taken by personal power, or failure in life is the certain consequence.

The greatest men and women in history are those who couple education with magnetism. Education without this power makes a person an employe forever; the tool of some one else. This power without education always pushes the individual to the front. So, if the choice is to be had between the two, magnetism is the better equipment, as it brings leadership.

The reason is that behind the personality is energy; and, with the energy, is ease of manner and self-composure.

Such a combination is found only when there is magnetism. It would seem at a glance as if the whole matter could be summed up and disposed of under this double-proposition; but the sources of the power and the uses of the faculties make an elaborate and complicated study.

These remarks are made at this time in order to encourage those who think they are handicapped by lack of previous education. They must remember that magnetism draws wisdom in proportion as it is properly driven, just as a fine steed may be harnessed and made to do many kinds of valuable work. The more magnetism you have the more you will absorb of the practical knowledge of the world if you are master of this power.

That you may become its master, it is first necessary to know that certain habits are its enemies and are daily robbing you of its aid. These we will discuss in the next chapter.

CHAPTER VII

WHAT THE ENEMIES DO



VERY student of these pages is familiar, by this time, with the negative side of the subject of magnetism. Why there should be a negative side is seen from the fact that all culture is compelled to deal with both the helpful and the deleterious influences that bear on all phases of life. Nothing is exempt from this conflict. The flower garden is urged on by the planting of choice varieties of shrubs, the sowing of seed, the making of the soil, the stirring of the earth, and all that encourages growth; but, even with every kind of care along positive lines, there are enemies that stand ever ready to nullify all the good that is being constantly done. If these enemies are not dealt with, the blooms fail and the garden soon becomes wild.

Most human lives are thus matted with weeds.

The very necessity of removing the enemies in the garden, in the cultivated field, in the orchard, in the greenhouse, and all through the realms of nature, compels man to keep vigilant and fight them to the death. Strange to say, in each human life there is no such necessity. If you wish fruit, you must not let the enemies have too great a start. If you seek only an ordinary life-success, the mere winning of bread and shelter, you may live for decades and not trouble yourself about the enemies that choke off the power that might place you upon a higher pedestal in the world. Thus humanity is exempt in part from the deadliness of its enemies. Being immune to some extent, most men and women pay no attention to the higher laws of their being, and they drift through life with a superb indifference.

The rare few, however, are imbued with the spirit of instinct that tells them of the advantages to be derived from careful nursing of the powers that are latent in every life; they have no natural advantage to speak of over their fellows, except the keenness to observe the difference between driving the weeds out of the gardens of their bodies, and thus allowing the better faculties to have sway. This happy insight is called by the world a natural gift. But it is much more readily cultivated than inherited.

The first step is the recognition of the weeds that interfere with the growth of the good things in the garden. These we call enemies, because all weeds are enemies to the life they hem in.

FOURTH GRAND PRINCIPLE

Vital electricity leaks from the body by constant misuse.

The loss of vital electricity is called *leakage*.

The person who loses vital electricity from the body is known as a *leaker*.

We have used these terms for more than twenty-five years; and as they are easily understood we retain them because of their forcefulness of meaning.

Leakage will be considered under a series of Rules, each being made a lesson. Some will be brief and some will be long.

LESSON ONE

“RESTLESSNESS”

RULE ONE: General restlessness is the most frequent cause of leakage of vitality.

A person is generally restless who is uneasy, fidgety, squirming, or in any way addicted to irritating activity. This cause of leakage is not the same as that known as nervousness, or depressed nerves, or prostration of the vitality.

These are all the results of some of the weeds of life that are treated as enemies to magnetism, and which constitute the Second Step in the study of personal power; and they will be duly considered in their proper turn.

If there were no enemies of magnetism in the human body, there would be no case of nervous prostration, no case of neurasthenia, no case of depressed vitality, and no case of mental exhaustion. All these ills are direct results of allowing weeds, which we call enemies, to enter and to remain in the habits of life. Thus, without intending to deal with matters of nerve-health, we find the study of magnetism the most important cure of such maladies.

When once you have concluded that such a man or such a woman whom you meet or see from time to time, is magnetic, you will soon discover a train of facts, not one of which would have attracted your attention unless brought before your mind for the purposes of analysis. These facts are always the same, no matter who the man or woman may be, if the charm of personal magnetism be present. As they always agree, there must be some natural law at work producing them, and at the same time producing the power known as personal magnetism.

We recall several friendly interviews with Hon. Henry W. Grady, the orator and influential power of the South many years ago. Not only in his public work, but in private as well, he gave unmistakable evidence of the possession of personal magnetism. There was a charm in his voice, a charm in his step, a charm in his presence, a charm in his methods of execution. The more he undertook, the better he did it. The more he engaged in broader activities of life, the greater seemed to be his hold upon his fellow beings. In youth and young manhood giving no evidence of unusual ability, he unfolded his usefulness just in proportion as he unfolded his magnetism. He drew men to him. They liked to receive orders and suggestions from him. They enjoyed the work of carrying out the grander thoughts which grew upon his mind as he extended his efforts in behalf of his land.

There is no doubt that in his case the fame he acquired and the following secured, were due wholly to the magnetism that grew as he added years to his career.

Now, while some would regard him as a nervous man, he was not a restless, fidgety, squirming or uneasy individual. His nervousness, if it could be called by that term, was the presence of power.

But the very first thing that attracted attention when one came into the room where Mr. Grady was standing or sitting, was his total lack of restlessness. If there were twenty men present with him, and all were standing, he would attract attention by reason of his superior physical quietude; provided, of course, the mind were making the analysis. If there were a dozen, or dozens, of men and women present, and all were sitting, he would be the first to win approval from the critic who was seeking proof of the first cause of magnetism.

This freedom from restlessness is not the stiffness of a person of awkward carriage who braces himself into a fixed position and resolves to maintain it or die in the attempt. Relaxation is the basis of ease, polish and grace; but it must be the relaxation of power, not of laziness. It must be the flexibility of great nervous tension, and not the deadness of the grave. These ideas will be worked out as the later Steps are taken in this study.

We were so much fascinated in our youth and earlier manhood with the consideration of the traits of magnetic people, that we pushed our way into the private lives of some of the leading men and women of America and England; always seeking to ascertain if it was true that there were uniform habits that accompanied the power known as personal magnetism. How we succeeded is a matter for the public, but how we secured the evidence may or may not interest the students of this book. We have all along laid down the general proposition that any sincere and earnest man or woman who seeks information for proper ends, can

very easily gain admission into the private lives of great men and women.

When the author was sixteen years of age, two of his works had been published. They attracted some attention, and this alone was helpful in making acquaintances. Not long after that he established and published successfully a periodical which also proved helpful. Still later he allied himself with some newspapers and their editors, and served in the capacity both of contributor and reporter. These offices gave him the right to create new acquaintances. He was personally known to a number of the most prominent men and women of America, at a time when the country was rich in the fame of such personages. Later on he was identified with lecture work, employing such speakers as Phillips, Gough, Beecher, Talmadge and others, all of whom were most gifted with the power of personal magnetism. He knew in other ways such men as Brooks, Newman, Sumner, Conkling, Grady, Edwin Booth, Wilson Barrett, Lawrence Barrett, and scores of others, all of whom were successful because they were magnetic.

Not one of these great men possessed the power of hypnotizing. All were successful in the highest degree. Not one was in the least impressionable under the efforts of a hypnotist. The uniformity of these facts shows conclusively that personal magnetism is in no way associated with hypnotism.

But it is also true that not one of these men, nor any men or women who have ever been magnetic, was addicted to the fault of general restlessness; at least not as long as life was successful in each individual case. We recall that, during the last years of the career of Lawrence Barrett, when a certain malady depressed him, he became quite nervous, and restlessness was seen at work undermining his power. But such an exception proves the rule.

Apply this fact to any phase of professional or practical life that you please, and note the result.

First here is your family physician; he is restless, fidgety,

and ill at ease. Your confidence in him is weakened; nor do you have to know anything of the rules of magnetism to form your estimate of him. Any man, woman or child can pass judgment in some way or other on the restless physician. The result is that he loses his clientele. Then failure comes. On the other hand, let him be a stranger, and yet well at ease, free from this fault, and you will quickly be drawn to him. Self-mastery inspires confidence in others, and success is much more probable.

If this restless man should be a surgeon, his usefulness would come to an end at once. How about the dentist? We recall the case of one who was very much under the sway of this fault; in the town where he set up practice, he could not make friends in his profession, although he had excellent influence socially and his wife tried to make herself as popular as she could. A wide circle of friends did not create the practice needed. The fault was that he was restless and did not inspire confidence. He brought the matter to our attention. He took up the study of the enemies of magnetism; overcame his great fault; moved to a town where he was not known; and very quickly established a large practice, because he won the confidence of the public.

Thus we see that what is apparently a simple thing, and only a drop in the study of magnetism, is really almost a turning point in a human life.

Now look in the legal profession, and note the calm, cool, powerful control shown by one, and the fidgety manners of another. The brain and judgment are not at their best when the body is leaking vitality. Or look at the splendid bearing of the self-held minister, as compared with the smallness of the uneasy, squirming preacher. Many a Sunday have we listened to some man who paces about in violent walking, or another who stamps too much, or pounds the desk too often, or who is addicted to meaningless gestures that are mere motion; and we have noted that loudness of voice does not hold the interest of the congregation, nor does physical activity of the involuntary kind pass current for earnestness.

Such clergymen are numerous everywhere, but we fail to find one who is genuinely successful.

True power is deep. The stronger the feelings, the less should be their outward evidence.

But it is on other grounds that restlessness weakens a man or woman. The constant loss of vitality, flowing out with each involuntary motion, soon saps the force that should underlie the effort of the mind or body.

Then there is still another law at work. Restless people make all beholders uneasy. The jury, the congregation, the school, the friends in a social gathering, the business circles, the patient or client, all are made more or less irritable by being compelled to watch the restless man or woman. The brain is soon fagged by such irritability, and a fixed desire to get free from the cause takes hold of every one. Instead of controlling others, they are driven away, and after years will hardly serve to regain the confidence that is thus lost, unless better methods are adopted.

Magnetic people are not restless.

Restless people cannot become magnetic.

Magnetism is a charm, not an annoyance.

Until you learn to hold the body still, as far as involuntary motions are concerned, you cannot become magnetic. You may try any and every method you please, but the power attained will ooze out from the nerves just as a leaking battery will let its energy escape when subjected to influences that draw away the fluid that is stored.

Some persons get the idea that all that is necessary to acquire magnetism is to practice some affirmative exercises. On the same principle, if you buy the best locomotive boiler, and puncture it with a hundred small holes, you would deem the makers of the boiler at fault because it did not maintain its power.

Affirmative acquisitions in this world must be supported by attention to negative influences, or the latter will neutralize all that the former may seek to accomplish.

Habits, good or bad, are quickly formed, and the brain

will execute them. At first it is necessary to study and think of the many small involuntary motions you make; but in a few days you will find the mind performing this duty for you. We recommend that each student of these lessons ask some friend to act as a critic. You cannot see yourself as you are seen, and a critic should mention only your faults. Praise to an ambitious person makes it difficult to tell the truth when the truth is most needed. It flatters the vain, while honest advice is welcomed by the sincere student.

FOR SCHOOLS

The value of this lesson in the training of young men and young ladies, can be seen at once. Children are never magnetic, for nature encourages their restless activity as a means of growth. But when they pass the age of fourteen or fifteen, the strength of youth should manifest itself in a form of demeanor that assumes to be culture and gentle deportment, although in fact it is the quietude of magnetism.

Education in schools along these lines is useless until the ages mentioned.

But at that time, and all through the years that follow, it is of the highest importance to train the nerves to steadiness, and the muscles to their voluntary uses only. Mere quietude is hurtful. It should be the covering of an accumulated power within; and, for this reason, the affirmative course of instruction in magnetism should accompany these lessons that are only negative.

This volume must, of necessity, include both sides of the training. The weeds must be removed from the garden, for nothing will make progress when counter influences are choking out all good impulses.

The removal of weeds is not enough. The destruction of enemies is not enough, either in war, or in life. There must be a progressive and aggressive growth of affirmative power.

Nothing is so undesirable as the man or woman who is

still or quiet or self-contained because of deadness in the nature, or lack of energy or power. The world is full of such people. Churches, organizations and all departments of social and governmental life are already over-charged with dead folks who still live. They are useless and in the way.

Magnetism gives life.

But first it is necessary to make room for that life, and therefore we must continue these lessons with the enemies of magnetism.

CHAPTER VIII

COMMON ENEMIES



WEEDS and hostile forces, are everywhere abundant. Nothing of value in the world is free from enemies of some kind. Human life is a constant example of this purpose in the plan of life. The blood is attacked by germs, the outward body is in danger from the larger forces, such as fire, water, gas, etc., and the faculties are preyed upon by the weeds of bad habits. The reason for this is discussed in our post-graduate course, *Universal Magnetism*.

LESSON TWO

“AWKWARDNESS”

We have considered restlessness as the first general weed in the habits that count against the cultivation of personal magnetism. The present lesson has to do with awkwardness. This is something more than the absence of grace. It is not due to the erratic condition of the nerves, as many suppose; for we have seen many persons, both men and women, who were so awkward that life to others was a constant annoyance; yet each and every one of them was cured of the fault. It is for this reason that pupils in our systems of training are given specific exercises for overcoming awkwardness. This side training is in our course known as Cultivation of the Chest; it is in our university course; and belongs properly to any course in expression or magnetism. Awkward people annoy others; and those who annoy cannot win. Ridicule will scatter the best magnetism ever accumulated, and ridicule is the natural fruit of awkwardness.

It is all removed by a little care in the deportment of the day. The more small details that are in the way of the awkward man or woman, the greater is the opportunity for the mishaps that must be apologized for; and the dining table furnishes the largest fund of these accidents. Explanation is always a weakness; the person who must be always excusing some act, is always on the defensive, and magnetic people are never on the defensive.

Remember this.

A common French proverb says that he who excuses himself, accuses himself. Never explain, never excuse, and never apologize: are three rules of magnetism. We must not be misunderstood. We do not preach the necessity of avoiding reparation, or avoiding elucidation. If you are clumsy and have done some injury to another's feelings, by all means apologize; but magnetic people avoid this necessity. They do not make the mishaps that call for the excuse. To make a point clear is not explaining; it is elucidating.

If you have been out late at night, when you should have been at home, explain; but the magnetic person would not have been out late when duty called for presence with the family; for magnetic people are brave, and the first element of bravery is the courage of honest and honorable conduct. We do not believe that the sneak, the liar or the evader of duty, can be magnetic in the true sense of the word.

How often we hear speakers tell the audience of something that is intended to make the audience think the speakers are doing well under great disadvantages. Such excuses, apologies, or explanations never come from the magnetic speaker.

Awkwardness is always compelling excuses. More than this it weakens the influence of the man or woman, because it annoys and gives rise to the impression that there is a fundamental weakness, or else a lack of good breeding. What do you think of some great actor, some Booth or Barrett, who enters upon the scene with a stumble and almost a fall, due to careless stepping on a mat. Imagine Hamlet's

first entrance in the play, with a mis-step over the threshold of a stage door, that catches his foot and half throws him to the floor. Imagine Lady Macbeth in the famous sleep walking scene, catching her toe in a rug and running half a dozen steps in an effort to save a fall. Imagine Beecher coming into the pulpit, and knocking the water pitcher to the carpet by a careless movement of his arm. Imagine a gentleman friend being presented on icy steps to some beautiful lady, before whom he wishes to make a decided impression, and making it instead on the snow below. Imagine your best friend at your side during dinner, hitting the end of the soup ladle, and causing the contents of the tureen to fly over the clothing of those present. Imagine the button on the under part of the coat sleeve touching the edge of the glass near by, and pouring the fluid over some neighbor.

Under any conditions of awkwardness, there is nothing but disadvantage for the one who is thus afflicted. The instances we have hinted at are those that embody the larger acts of clumsiness; but the magnetic man or woman is wholly free, not only from them, but also from all the smallest details of movement that can be called awkward.

The chief fault is in the fact that sets of muscles are used in place of parts of sets of muscles. The first step toward a cure, then, would be in the training of each and every part of a muscular set. The man who has been brought up in the country, seems to be naturally awkward; but an analysis of his faults will always show that he is using whole sets of muscles, where as the graceful man or woman uses only such parts as are called into action by the intended movement. Here we might write another great law, were it not for the fact that we would be treading in the realm of another line of study. We will, however, go far enough to show the general method of cure.

Taking the example already stated, that of the man bred in the country, and we find that his many muscles of the hand and arm are used in combinations, rather than in their details. Thus, he has a habit of opening and shutting all

the joints of the hand in one act; he rarely ever uses the hand except as a whole. A graceful man, whether bred in the city or country, will use each and every finger of the hand as the action demands, not more than is needed. An awkward speaker, of whom there are scores in the United States Congress, will swing his whole arm from the shoulder, in making gestures, while the graceful speaker will use each and every joint from the tips of the fingers to the shoulder; or six instead of one. An awkward woman in moving the arm, uses the joint at the elbow, and a man at the shoulder, the latter making the swing from the shoulder, generally with the elbow rigid but at an angle; the result being that his elbow knocks many a thing down, such as a glass from the table, or anything within reach. The woman, unless manish, causes her mishaps by elbow swinging, which brings the wrist or knuckles into accidents.

A thorough course of self training in limbering up each and every joint of the body, from the toes to the finger tips, will help to overcome this fault. To this should be added experience in social events. Then the resolution should be formed not to do with yourself, when alone, what you would not do with yourself when others are present. That is, be as careful when no one sees you as you would wish to be when the most critical company is present. Charles Sumner once said that he would not take a position of the body, arms, feet, legs, etc., when alone in his room, that he would not be willing to take in the Senate; for, he declared, such an attitude might be taken unconsciously in the Senate. This is a great law of life. What you do alone, you are apt to do when others are present.

On the other hand the adoption of affected manners will lead to equal loss of respect. Assumed ease and grace are distasteful to all sensible people. Because the cook puts no salt in the soup on one day, is no reason why she should ruin it the next by too much salt.

The true lady or gentleman is the one who is as graceful when alone as when in society; and the grace then is natural,

not affected. Affectation is the aping of good manners by one who is incapable of showing them as the result of good breeding or inherent adoption. Affectation is always an imitation; like a paste diamond, or a painted rose.

Awkwardness is not only due to the use of muscles not required for action, but is also due to the lack of gravity support in the carriage of the body. Some part of it is centered beyond the base known as the center of gravity. The leaning tower of Pisa, or the badly loaded rack of hay, show the same incongruity. Humanity is full of this fault until grace takes the place of awkwardness.

Straight lines in the carriage and in the motions of the body are always crude. They represent physical force. The lessons to follow deal with the correction of this fault, and we will not discuss it here.

FOR SCHOOL LESSONS

It can at once be seen how useful might be this principle of magnetism,—the adoption of grace in place of awkwardness,—if arranged in a series of exercises, accompanied by talks upon the rules that could be readily formulated for teaching in schools of almost every grade. The rules that follow are applicable both to teachers in their work and to pupils here and in schools; that is, they have a universal application.

RULE TWO: Awkwardness lessens a person's influence.

The first rule has already been stated in an earlier page. This second rule is in line with it in meaning, for restlessness and awkwardness are the offspring of careless disregard for the finer powers of the body. A foundation precept might have been given in advance, to the effect that whatever lessens influence will at the same time lessen control over others; but this is clearly an axiom that bears its meaning on its face, and is accepted by all as a truth.

RULE THREE: Defective positions, straight lines, angularities, and the misuse of the muscles, cause awkwardness.

The discussion that led up to these rules has shown what is meant by all these defects. Perhaps the meaning of angularities has not been made clear. Motions that describe acute angles, or even obtuse angles, come under the term; as do positions of the arms or any part of the body. Some persons seem to reach out with their elbows, or their knees, or their feet, or bump others with their shoulders or hips; these are common illustrations of what is meant by angularities of motion or position. Mishaps follow, and the result is ridicule, pity or contempt, any one of which is sure to destroy the influence of the offender.

As an illustration of the effect of so simple a law, we will cite the case of a young lawyer who knew more law than he did manners. He was encouraged by some person in high position, and at length was introduced to a gentleman and his wife who needed advice and assistance in certain transactions. This was the one great opportunity that opened the door to the young man, but he lost all prestige by going upstairs behind the lady and treading on her dress so as to tear it from her. He was at once excused from further interview. Even the most influential legal adviser could not live down such a piece of clumsy behavior.

RULE FOUR: Affected grace is artificial.

One of the most common assumptions in the world, and especially in shoddy parts of the country, is the effort to put on easy manners and careful conduct for a special occasion. It is true that if such occasions were numerous and closely connected in point of time, the result would be new manners, for practice gives the stamp of genuineness even to an assumption. But the occasions are far apart in most instances; and the boor of private life is seen trying to show ease of bearing and a sang froid nonchalance when he comes into the society of well mannered people. The disguise deceives no

one but the boor himself. Grace is often assumed, and the result is the dude, the silly girl, or the simpering woman. Another and higher law holds sway in all such cases and it will be found stated in the next rule. This should be carefully studied by all persons who wish to have a natural and logical advantage over others.

RULE FIVE: Private habits become natural manners, good or bad.

This law is the under-current of success or failure in many a life. A person should not allow his or her methods and conduct in the presence of those who are entitled to respect, to be the same as may be found in moments of carelessness and disregard for the conventionalities. It is generally true that men and women who are alone, or in the privacy of the family, conduct themselves in a very informal manner. Not only in matters of dress, but in diction, style of conversation, freedom of ejaculation, lounging, sitting or reclining positions, and in countless little ways, they pursue a line of conduct exactly opposite that which they would adopt if some person of influence or dignified social rank were present. It is true that they pretend to be the same under all circumstances; but human experience proves the contrary.

The effort to conceal the habits that control their private lives is sure to make them stiff, awkward or artificial; and a certain lack of honesty is stamped on every look and motion. Between the pretender and those he seeks to impress, there are waves of influence that are felt, although they may not be interpreted in words.

The best honesty is that which is the natural outflow of unconscious sincerity, and this must exist in private life before it can find place in an attempt to wield power over others. The best preparation for a career of supremacy, is the accumulation of the best manners and the most respectful deportment in the little periods of privacy. In other words, act to yourself as you would behave if you were seeking to display excellent breeding before recognized superiors.

Treat yourself as you would treat them. Cultivate a round of private habits that will need no amending when some queenly woman or some true gentleman greets you with the honor of a visit.

LESSON THREE

“EMBARRASSMENT”

This should seem to open up a line of discussion as to what is the true cause of the weed or enemy known as embarrassment. Some persons regard it as the fruit of a defective nervous system; others as a fault of the brain functions; and others as a born defect. We have often been told that a person cannot help being embarrassed if it is in the temperament, but we have as often proved that the cultivation of good breeding, under the rules already given in this course of instruction, will remove every trace of embarrassment. We have had for pupils many young men and young women who claimed that the fault could not be cured, but it was cured. It is one of the first steps in the study of expression, to instill self control, confidence and ease, to such an extent that all traces of embarrassment are lost, thus showing one of the reasons why we recommend the study of expression as the best means of building up the powers of magnetism, outside of the direct training itself. The truly magnetic man or woman is not empty of accomplishments. The more knowledge, experience, general acquisition and unfolding of powers in collateral directions, the greater will be the force and energy of whatever degree of magnetism may be acquired.

Embarrassment is due to the presence of faults and defects that are apparent to the possessor. The first step is to remove awkwardness, overcome restlessness, and build up a private life of good manners.

Courage is the natural antidote of embarrassment. This is seen in the person who is engaged in conversation; if he knows how his words ought to be pronounced, and how grammar ought to be spoken, he will go ahead with more confidence in what he says, and will speak his mind with more

convincing power; but if he is in doubt, he will evade the very words that he most needs to use, and this will cause a flushing of the face, and a hitching of his speech. Total ignorance of pronunciation and grammar is better than half knowledge; with ignorant people there will be influence; with educated people the mistake-maker, while not embarrassed, will be discounted. This is the fate of thousands who are really endowed with power.

If we were to have the training of the young in the various branches of education, our first effort would be to deal with all those matters that are involved in personal contact in life; that is, we would impart the ability to meet others to the best advantage and carry on the multiform transactions of living in the best manner possible. This is the true education. The pupils of the schools and colleges are at a disadvantage in these respects. Association, contact, and the tools of expression—these are the means of highest usefulness, if they are given their fullness of power.

There is courage in the life of the individual who is conscious of being an accurate speller in letter writing, an accurate talker in the use of grammar and rhetoric, an accurate employer of words and terms, an accurate pronouncer, a good judge of form and deportment, an observer of the rules of sensible etiquette, a natural exponent of grace without affectation, and an experienced friend and social companion. These are the methods that show self-control and give evidence of the best courage in private life. Yet they are in fact the parts that are least developed in the people of this country; while abroad the deadness of effete customs show a graveyard where a living force should be found. There all is insincerity. Freedom from embarrassment may be brassy. What we would teach is full sincerity and full courage.

LESSON FOUR

“STRAINED POSITIONS”

By strained positions is meant the uneasy attitudes so often seen in persons sitting or standing. While this fault is

akin to awkwardness, it is sufficiently different to call for direct attention. Every awkward person is not in a strained position, although every case of the latter fault denotes one phase of awkwardness. Yet it is sometimes true that there are persons who obey the general requirements of grace, yet who manage to strain the muscles of the body by false attitudes.

There are two reasons why this fault is an enemy of personal magnetism. One is that the straining of the muscle saps its vitality, leaving it weary and taking energy from the nerve centers that supply it. The second reason is that it leads to lack of ease and embarrassment. Many cures of the latter trouble have been effected solely by correcting this one fault.

When the weight of the leg or body is on one or both heels, there is an undue tax on the spinal column, as may be seen from observation as well as test. The best standing attitude is that which puts the weight forward over the heaviest base of support in the foot, which is nearly if not altogether free from the use of the heel. This does not mean an abnormal support too far forward. For magnetic purposes the weight should be held as near the heel as possible, without any appreciable amount coming on the heel. It is to be on the ball of the foot, but as far back as it can be carried. For the purposes of lung development, a front position on the ball of the foot is recommended if it can be made natural and easy.

Standing too long on one leg is a common fault. Legs are made to hold up the body; but they need not both take part in this duty at the same time, yet they may alternate often enough to prevent the dullness of feeling that comes from the strain.

Some ladies cross the ankles and never relieve the position for an hour or more. This causes strain and loss of vitality. The attitude is an excellent one, but should alternate with others, or at least with a reverse crossing of the ankles. Men often cross the knees and seem indisposed to

give the muscles relief. A shifting of an attitude once a minute is not restlessness, for restless people shift their attitudes fifty times a minute. By observing magnetic people, you will notice a disposition to slightly change the position of the body on an average of once in every two or three minutes; although we recall the cases of well known men who were disposed to talk in private conversation with great animation, yet who seemed never to move a muscle for five or ten minutes. But closer attention disclosed the fact that they were very easy and smooth in every change of the body.

Most chairs are uncomfortable. They compel the person who would use them for resting the upper part of the body, to lounge in them in strained positions even when merely sitting. The common illustration of this fact is seen in the straight backs of some church pews and of some drawing room chairs. The cure of this fault is to ignore the back and allow the body to rest itself only as far as its sitting posture is concerned. After standing until you are weary, or after walking until any kind of sitting support is acceptable, you are glad to get even a box or log to sit upon, and may exclaim, "How delightful," yet the box as well as the log is without a back and you never notice it. The support of the back is not required in most cases until the body has been sitting too long; then, instead of rising on the legs as ought to be done, the custom is to shift the support from the sitting posture to that of leaning back against something. When this proves too monotonous, there is always an inclination to lean farther back, until the hammock or the lounge is wanted.

During this process of wearing out the vital forces, the body is getting more and more tired. It becomes a refreshing relief to be able to lie down, and to thus employ the faculties in reading or studying. This tired out feeling is seen in law offices and other places where men and young men lounge into easy attitudes until they are seen with feet on the table or mantel, and their heads far below a normal relative position.

Where the circulation of the blood is interfered with,

the vitality is low. When the back receives any support the heart lessens its efforts to push the blood through the body. Remove the support from the back and the heart will do much more vigorous work. Now stand, and the heart still increases its activity; and this increase is very marked when you walk, and quite energetic when you run; showing a steady proportionate effort of this great organ of life to keep pace with the demands of the muscular system.

There are two methods of making measurements of the magnetism of an individual. One is the dilating of the pupil of the eyeball in the manner spoken of in Universal Magnetism. The other is the rapid and energetic beating of the heart. These evidences are apparent to all common observers. They do not admit of mistakes.

Now if the double proposition is true, as it always is, that vital electricity is the basis of all personal magnetism, and that the energy of the heart keep pace with the power of vital electricity, then it is a matter for careful study and adoption that the heart is not weakened by easy attitudes, except when actual rest is needed.

But here are several counter facts.

The more you rest, the more you will require rest.

The more you favor the back muscles, the more you will feel inclined to do so.

The more you sit with raised feet, lowered head and resting back, the more you will want to do these things.

The more you lie abed, the more you will have to lie in bed.

The less you stand the less you will be able to stand.

The less you walk, the less you will want to walk, except in certain abnormal instances where the deadness of the muscles rebel and a few minutes walk is refreshing; but the weariness afterwards will make you declare that you will not give way to such indiscretion again. Then, awaking to the fact that you are muscularly lazy, you try to atone for years of weakness by a few days or weeks of exercise, with the result that you break down the exhausted tissue and do

yourself a permanent injury. Habits should be changed slowly if they affect the body or any of its faculties. Immoral habits may be changed by moral surgery, and haste never makes waste.

Another straining position is that which lets the chest fall down on the stomach. It ought to be taught out of all children from the first years of their schooling. This almost universal fault is the first step in consumption. Bold as the declaration may seem, we nevertheless make it, that you will not find consumption or its symptoms in a man or woman who is free from this bad habit. The fallen chest is weakness itself, and the heart is crowded and checked in its work. The raised chest compels the heart to do more work, its blood is drawn with remarkable energy all through the interiors that feed the lungs, and the vitality is such that the germs of tuberculosis could not long live there. You, who would like to do good in the world, take this one proposition into the lives of all men and women, into homes, and into schools, and note how a small principle will revolutionize humanity.

To do this work, you need not give us credit. You need not mention any names of books or authors or publishing houses or institutions where people are taught these truths. All you need do is to make a campaign for the correction of the most fatal fault of life, the dropped chest. Take the full credit yourself. The difficulty will be to make this habit universal, and to keep the minds of people on it until a new habit is formed.

If you will do this little for humanity, the result will be the disappearance of weak lungs and the departure of that fearful enemy, consumption.

In any school room, or in any home, you will see children, youth and adults with dropped chests, and narrowed rib bones. That a new habit may be formed is easily proved; all that is required is persistence for a few weeks; constant and ceaseless effort to remember it until the neglect alone will arouse the attention.

Many leaning, sitting and standing attitudes are strained.

The rule is that where there is any strain there is a sapping of vitality; small, but certain.

FOR SCHOOLS

This lesson is fruitful in opportunity to introduce many exercises and methods of deportment that will prove of lasting benefit to pupils of every grade.

LESSON FIVE

“RELAXED POSITIONS”

This is another class of errors that destroy the energy of the nervous system. Relaxation occurs during sleep and sickness, or fainting. This is seen in the fact that, when you are sleepy, your head begins to fall and nod or roll. You could not easily hold up the body at the knees or waist muscles, if asleep. In fainting there is a complete relaxation of the whole body; the jaw droops as in sleep, the neck weakens so as to allow the head to fall or roll, the waist no longer holds up the torso, the knees give way, the ankles lose their power, and the body staggers or falls. The same conditions are true in drunkenness.

It will thus be seen that relaxation is a condition associated with low vitality. For the purposes of securing rest, it is the first and greatest essential. A person who knows how to completely relax will fall to sleep very quickly night or day, and at most any time. It is the secret of the power of immediate slumber under all conditions.

With the relaxed muscles and nerves, the brain falls into a state of lapse, in which it is empty of thought. It is then made the receptacle of the thoughts of others, as is seen in the work on the transference of thought. The process is perfectly normal and natural.

The greatest physician that Philadelphia has known in the past generation, who died only a few years ago, was able to put himself into natural slumber in ten seconds, and even

after he had held a difficult consultation which would tend to excite the mind. He was asked the secret of this power, and he said it was a simple principle that all could practice if they were to train themselves to it; namely relaxing all the muscles and nerves.

Sleep is disturbed and fitful in proportion as this condition of relaxation is imperfect. People allow themselves to fall asleep thinking hard, and depending solely on exhaustion. Now it is well known that the sleep habit is capable of being cultivated one way or the other. People who accomplish much in the world sleep only a few hours in the twenty-four. Others whose vitality runs low must have twice as much slumber. Some are too tired to sleep, and others are too sleepy when not tired to keep awake; they seem to want more sleep in proportion as they get sleep.

The sleepy folks, the relaxing folks, the languid folks, and those who are always tired, are kin of the same condition; they are semi-dead people who cannot become magnetic until they invade these enemies and destroy them.

Men and women who are in the habit of sitting in relaxed positions are much more nervously inclined than those who hold the flesh and nerves firm and tensed; they are more restless. Each little development of vitality runs right out and is lost. On the other hand the tensed people are more self-contained; they are life in repose while awake; and in sleep they are relaxed without being restless.

The cure of this line of faults is to avoid the languid condition of any part of the body, unless you seek sleep and absolute rest; then it is most natural and refreshing.

FOR SCHOOLS

The affirmative tensing movements and exercises that are given in the later pages of this course of training, are of the highest value in schools to overcome the lolling and languid positions of the youth, as well as older pupils.

CHAPTER IX

“PETTY ENEMIES”



SMALL causes are more potent factors in making or destroying power than are those influences that attract wide attention. When the most successful of prize fighters was sent to his final defeat it was not done by knock-out blows of sledge-hammer force, but by slight taps over the region of the heart. The constant repetition of this action soon weakened the organ. The striking of one drop of water after another on the same part of the scalp will, in less than an hour, set up a condition of semi-paralysis of that part of the brain beneath, resulting in frenzied insanity, of course largely aided by the element of fear.

The torment of gnats, and small vermin, is more destructive of the comfort and peace of the individual than is the passing of heavy railroad trains. Small influences often have intense energy. People who are capable of worrying over little things, lose ten times the vitality that is stolen by larger causes.

LESSON SIX

“PETTY PHYSICAL HABITS”

Sudden Starts.—These are trifles in themselves, but they work havoc with the nerves, and what lowers the tone of the nerves will always lessen the magnetism.

Sudden Stops.—These may apply to the whole body or to any part of it. They are quite frequent as we will see a little later on in this work.

Trembling. This is not the shaking of fright, so much as the unsteadiness of hand which many persons allow to

grow as a habit. It also includes the wagging of the foot, the twitching of the fingers, drumming, swaying of the legs in small motions, shivering and kindred petty movements. It is a surprise to know that most persons are always on the tremble. This fact you can see in your own case by practicing some of the dead-still exercises that are given in later pages of this book.

Type-writing.—It is a well known fact that more than ninety per cent of all who use the type-writer for any length of time, are restless and nervous. Under a system of smooth and easy motion this nervousness may be controlled. There are two kinds of touch for a type-writer; one that resembles the touch of a skilled pianist, and the other that is a succession of pounds with the fingers on the keys. The latter is the cause of loss of vitality. A smooth motion as is seen in the most skilled piano playing, does not tax the nervous vitality except as all excess of work may weary for the time. Many a young lady has suffered from nervous prostration because of too much work at the type-writer, and doctors are constantly having to deal with such cases. Any jerky movement is hurtful to the vitality.

Winking.—We have always attacked this fault first of all; and not until the pupil is able to suppress at all times the habit of moving the eyelids will there ever be a hope of acquiring magnetism. Here is the battle ground for a majority of the readers of these lessons. We are often told that the habit cannot be cured, and our reply is, then give up the study of magnetism. But the habit is being cured every year in thousands of cases, and consequently there is little virtue in the claim that it is a hopeless task to get rid of it in every instance. Attention is the sole method of overcoming it.

Gaping. This fault is due to a low state of vitality, and the person who is addicted to it is as far from magnetism as the sun is distant from the darkest corner of a cave. It is not only a clear evidence of weakness, such as follows indigestion in nine cases out of ten, or loss of sleep, or wasting of the energy as in excesses of any kind; but is also bad manners

and bad deportment. When the claim is made that it cannot be cured, let the usual method of suppressing it be applied. This is to omit every alternate gape. The cure is complete. Even the loss of sleep and indigestion cannot compel the gape against that cure. Omitting every other gape soon reduces the number to less than one in an hour, as the omissions become less and less.

Sighing.—This is due to a low state of respiration. It denotes that the nervous system is out of order. Like gaping, it will disappear as the affirmative lessons of this course of training are put into practice. But as it is a habit that attends a low state of vitality in the lungs, it should receive attention apart from the training, for it will grow upon itself. By this is meant that the sighing habit, once started, will become automatic. It consists in holding a feeble inhalation longer than it should be held, and then allowing it to *fall out* instead of being exhaled in a normal way.

All petty faults should be watched by some person who is acting as critic for you. It is not easy to see yourself as another sees you. A critic should not be a student with you of personal magnetism, for you will then be expected to be his critic, and the result will be an exchange of flattery before you have proceeded very far. Mutual criticism never has worked well.

Short Breathing.—This is a habit distinct in itself, and grows if left to itself. It invites the open mouth breathing which is injurious to the health. All usual respirations should occur through the nostrils. Magnetic people breathe deeply and never pant.

Halting Speech.—Strange as the assertion may seem, it is nevertheless a fact that not one person in two hundred talks or speaks without halting. The usual expression when the halt comes is *uh* as a little observation will prove. In speaking formally at meetings, or even in business conversations, this habit is very prevalent. The cure of it is to speak smoothly by direction of the will. If this does not overcome the trouble, then the hand should move very slowly in a long,

sweeping motion, from a position across the body to a position far out to the side. This allows the hand more than four feet of passage, during which the words should be made to flow as smoothly as the arm. We have tried this for more than twenty years with pupils who were not fluent in the use of words, and we have never known a case of failure in one who was really ambitious.

Rapid Talk.—Vehement and earnest delivery in speaking, or in conversation, is one thing; but the habit of rapid talking is quite another. Vehemence generally helps to increase magnetism, if the body is tensed and free from the enemies to which we have referred; but rapidity of talk is one of the quickest methods of destroying vitality. Nervous prostration is the penalty of the man or woman who talks much and talks fast.

We know of many cases where persons are all tired out after an afternoon of gossip talk. Recently our attention was called to a woman of great wealth who said that she would give a liberal reward for some treatment that would check her nervousness and loss of vitality. In looking into her habits, we found that she was an incessant and rapid talker. Not wishing to offend her, we outlined a course of conduct that required four weeks of silence. She was told that she must use pencil and paper for all her communications she wished to make; and to appease her curiosity we showed her a letter from Patti, the English prima donna, in which the latter spoke of her habit of always refraining from conversation, and using paper and pencil, during the days preceding her engagement to sing at night. While Patti adopted this plan for the purpose of saving her voice, she found that it saved her vitality as well. The four weeks of silence resulted in a complete cure of nervousness and low vitality. We do not recommend silence in ordinary cases; but we do suggest that those who talk much cannot become magnetic.

The orator of greatest powers is always a man of few words when not engaged in speaking. The same is true of the actor. Three hours in twenty-four need not lessen one's

magnetism, but eight to fifteen hours in twenty-four will quickly use up all accumulated power. Conversation is haphazard talk, while speech and acting in a professional way, are creators of energy. The rapid talker uses many more words each minute than the magnetic speaker.

There are many reasons, mostly of policy, why a person should be addicted to few words. Total silence may seem like shyness; but a moderate degree of this quality is helpful to any man or woman. As a rule the less you talk, provided you talk some and talk sensibly, the more you are respected; and the person who is able to command respect has easy sway over others in the use of magnetism.

Face Motions. These are of various kinds. The most common is the action of the lips, and especially of the tongue. These are very small matters, but they have their influence for ill. One of the signs of approaching senility is the habit of constantly moving the tongue against the upper or lower lip, or the lips against the teeth. It is evidence of weakness, and magnetism is a power. Therefore the book of the face should not bear records that are read by people at a glance.

There are other petty physical habits that might be included in the list, but they are generally swept away by a successful contest with those we have named.

While life demands activity, there is a large distinction between regulated power, and force running away with itself. What the will directs, increases the power; and what is directed at hap-hazard is sure to weaken the power.

Perhaps it might be as well to say that when a quick movement is not directed by the will power acting in conjunction with the internal energy, it leads to loss; it is leakage, and it demagnetizes as well. Here are some examples:

1. A person sits in a room reading. A knock is heard on the door. The person who is reading gives a start of the hands perhaps. The vitality of the body is induced to pass out of the hands by this motion; and a sensation of weakness at once follows. It may be called fright; the proper term is that it is a start. Enough experiments have been made to

satisfy the investigator that the weakness would not have followed had the quick motion been omitted. That is, the same start of the mind in the form of surprise would not have demagnetized the body. Starts and losses occur:

- a.* At the finger tips.
- b.* At the hands.
- c.* At the elbows.
- d.* At the shoulders.
- e.* At the head.
- f.* At the knees.
- g.* At the feet.
- h.* At the hips.

We have seen nervous persons give way in all these movements; and they are consequently very weak in magnetic vitality.

We have seen the same persons overcome the bad habits, learn to control every movement, and soon acquire a marvelous degree of magnetism. We shall speak of some of these cases later on.

2. A person sits in a hall or church; some one drops a book; the former gives a general start of the whole body, sighs, leans back and suffers from the weakness engendered. In that one motion of the body a great volume of magnetic vitality leaped forth.

3. A person is walking upon the street; a friend comes up from behind and slaps him on the back; he jumps, catches his breath, turns pale, and is soon himself again, but weaker.

4. A woman thinks she sees a mouse in the room. With one involuntary recoil she shrinks backward. The magnetism so lost will not easily return in a week.

5. Something occurs to attract the attention. A jump is made from the chair to the feet. Vitality is lost.

6. A touch of the finger against something hot causes a sudden movement of the arm and upper body backward. Life is thrown off in such action.

We might cite thousands of cases, all of which depend upon the element of suddenness resulting from whatever

may startle. Is it possible to conquer such tendencies? Yes, there is no person of a reasonable degree of intelligence who will not become supreme monarch of himself if he sets out to do so and has a system of training to guide him to success. Who is more nervous than a very nervous woman?

A Mrs. Brown was walking in her home one evening, having got into her night attire ready for bed. A lady relative of about her age was in another room similarly attired; she followed after Mrs. Brown, making no sound whatever, came up to her and laid her hand upon her cousin's shoulder. Mrs. Brown gave a start that took her a half rod before she stopped. She collapsed with weakness. A year later the same thing occurred again, except that her husband was the offender. He came up behind her with noiseless steps and laid his hand upon hers, thinking that she knew he was there. She was more startled than before and became weaker.

Under the the advice of her physician, who was a student of our system of magnetism, Mrs. Brown took up the study of self-mastery. In three months she conquered her great fault. One night after twelve she arose from her bed in the dark and proceeded to get a drink of water in an adjoining room. Her husband was awakened, got up, followed her noiselessly and they met in the dark. Mrs. Brown writes as follows: "I did not know he was awake. I had no idea that he was coming into the room. His hand was outstretched as if feeling his way along in the dark. It was a cold hand and lay itself on my face. I was as much surprised as if I had been touched by a corpse fresh from the grave. A year before I would have screamed, jumped and no doubt fallen into a dead faint. Since I began the study of magnetism I have learned to hold my nervous system as solid as a rock. I have schooled myself against everything." Her case is cited as one of a large number of persons who have acquired the much-coveted one of self-mastery.

The very same movements that demagnetize when made involuntarily, will develop magnetism if done under the control of the will or if accompanied by the internal energy.

LESSON SEVEN

“PETTY HYGIENIC HABITS”

The petty habits just discussed were those that related to physical losses. There is another class that may be called hygienic, because they relate to the loss of health, and consequently to the weakening of the sources of magnetism.

Ice Water.—The use of ice water if taken slowly and allowed to warm in the mouth, a little at a time, will not do injury to the health; but the pouring of a half glass or more at one time into the stomach will quickly decrease the action of the heart, check respiration, contract the stomach so that it will force out some of its contents undigested, and lessen the magnetic heat of the nervous system. We recall several cases where speakers were deprived of their usual magnetic powers by drinking ice water just before making their addresses. One of our students, a lawyer of national reputation, wrote the following assertion in a letter to a friend which was forwarded to us for criticism: “I have had success in my jury trials whenever I have held magnetic sway over the court and jury. I have learned that food and drink have something to do with magnetism. I am fond of ice cream when I am heated, and often partake just before going to court in the afternoon. I have noticed that my vitality is less and my magnetism is very much impaired for speaking after I have taken either ice water or ice cream, or any chilling food or fluid.” The experience is a common one if care is taken to watch results.

Excess of Water.—This is injurious just before an attempt to use the magnetic powers. The best time to drink water is when the stomach is empty. Thirst should not invite great floods of fluid to the stomach. The more water one drinks in the course of twenty-four hours, if taken on an empty stomach and in small quantities at a time, the better will the machinery of the functions do their work. This method of drinking prevents the stomach from carrying more water than the blood can take up, and hence it is not hurtful,

But when there is food in the stomach the blood gives out its water and does not seem disposed to take up any, and the result is vital weakness. The same is true when too much water is taken at one time.

Sickish Diet. This does not mean sickening diet, but it is intended to include diet that gives mere pleasure and no strength. It costs a large fund of vitality each day to digest and throw out of the system the excess of food that is generally taken; and when this excess is of the sickish kind, there can be no energy to be added to the storehouse of magnetism.

The plainer the food, the greater is the energy and the vitality of the body. It is, however, a hard doctrine to preach, for there is a universal craving for carbon in one form or another. Some like their carbon in the shape of candy, some like it in cake, dessert, puddings, pies, doughnuts, fats, butter, cream or alcohol. The last named is almost pure carbon. When a person likes alcohol, there is less liking for sugars and fats, for the result would be disease. One form of carbon is interchangeable into another. Sugars everywhere make alcohol. Starches everywhere make alcohol. Starches make sugar. Rich gravies, ice creams, butter, cakes, candies, and all the things that please the palate, are carbons, and their own element could have passed easily into alcohol.

The child is born with a craving for carbon, and the mother's milk is therefore much sweeter in sugar than the milk of the cow whose young is destined to eat hay and grain. The human craving increases as years are unfolded, and no parent can ignore the demand of nature. The absence of carbon means the absence of magnetism; while the excess of it means the burning out of the fires. Nothing will burn that is not carbon. This craving allows the palate to pass on to the stomach almost anything that has carbon in it, and the result is the eating of much that is sickish in its nature, such as cakes, pastry, ice cream, new bread, gravies, patties, crisp fried and baked foods and many things that tax the energy of the nervous system in the effort to drive it out of the body.

Stimulants. That is a stimulant which seeks to arouse

a dead vitality. Tea, coffee, alcohol, and the many concoctions that are sold as hot winter drinks or cold summer beverages, are indulged in, with the result that the fires of magnetism are burned out. There is much discussion on both sides of the question, some persons claiming that stimulants are necessary. The author can speak of his own experience, and say that he has never used tobacco, tea, coffee, alcohol, or stimulant of any kind, since he was born. He can also speak with authority of many persons who have held magnetic sway for decades, and who have not used any of the things named.

On the other hand it is true that some of the men who have been before the public for many years, have been very magnetic and yet have used tea, or coffee or alcohol; but we do not know of a single instance where the use of tobacco helped a person. The tobacco smokers have been men whose influence has waned as the habit grew on them; while the foremost geniuses in public life who have been accounted most magnetic and most successful, have let tobacco alone altogether.

The rule that works out this problem is a deeper and broader one than any that belongs merely to the study of personal magnetism. We see it at work in all departments of life. It is the law of demand and supply. Nature will not supply what is not demanded. It appears in all physical activities; as where the blood may carry a full load of nutrition, which the tissue of the body will not take up, owing to lack of action. The more work or exercise there is in the muscular system, the more demand there is for nutrition, and the more food value will be given up by the blood to the tissue.

The same law is seen at work in the supply of natural heat. The warmer the room in which you live, the less heat will be generated in the body; the colder the outside conditions, the warmer will the surface of the body become. If you toast your feet, as the saying goes, over a grate, or at a stove, or supply artificial heat, nature will not develop as much natural heat within the body. In a person of normal

health, the best way to get the feet warm is to bathe them in cold water, wipe them very dry, then bathe the upper part of the chest in cold water. The feet will be in a glow in a short time, and will remain warm. The quickest way to get confirmed cold feet is to form the habit of warming them at some stove or heater that furnishes artificial warmth.

This law runs through everything.

In the study of magnetism, no greater mistake can ever be made than to seek power through stimulants; for the best stimulant can do nothing more than burn up in a more rapid manner what power is already on hand. Some speakers get so far down in vitality that they can do nothing until they take whiskey or other stimulant; but their fires are soon burned out, as has been proved in hundreds of well known cases. The magnetic speaker or actor, needs no fluid in the mouth from the time he begins until he is done. The few exceptions to this rule are in cases where careers of usefulness are on the wane. Two generations and more ago, the three most magnetic men alive were Daniel Webster, Rufus Choate and Junius Booth. Not one ever used water or fluid of any kind during a public effort; there was no pitcher and glass on the stand to supply them with moisture. All three were great because of their excess of magnetic vitality, and all three have left names that will live for ages. Yet Webster and Booth, in later life only, were victims of the alcohol habit; but not one of them made any fame during that period. Booth had achieved all he was capable of during his years of ambition when he wholly ignored wines and liquors, as his son, Edwin, has so well stated. Success turned his head, and his career was erratic and downward. Yet he was not a drunkard.

Webster was not a drinking man during the years that he climbed to the pinnacle of success. He was afraid to touch any beverage that was not *clear, cool water*. Success and acceptance of social attentions dethroned him; and, in the latter years of his life, when his work was done, although he was only in the early sixties, he stood before the Ameri-

can public, "the most magnificent ruin ever looked upon," as one of his greatest friends has declared in a printed work.

Magnetism brings success. Success brings social attentions. Social attentions bring ruin.

Rufus Choate, *the ruler of the twelve*, was a man of the highest morality in personal habits. He had but one love, and that was triumph in his profession. He worked himself into a state of nervous collapse, and then became an excessive tea drinker. But his work had been accomplished long before he took up this habit. The tea broke down his health. He ignored all laws of diet and soon his stomach was a wreck. Death came to him while yet in the prime of active life. Many young men have been misled by the statement, so often made, that Choate's magnetism was the result of his tea-drinking habit; and we know of men who have sought the power by the use of this beverage, and have wondered why it failed them.

In our efforts to ascertain the facts, for facts are very important in this study, we at first were led to believe that Choate built up his magnetism by tea. Many experiments with scores of men, proved that no one else could do the same thing. We left no stone unturned to get at the true origin of the story that has so often been printed to the effect that he was an inveterate tea drinker all his life; and we found no proof of that; nor did his historian have any proof of it except the well known fact that he drank tea to excess in the latter part of his life; and only when his health had begun to fail did his friends and relatives know of the habit. His favorite beverage in the first forty years of his life was water.

No grander example of magnetism was ever seen than that displayed by John B. Gough, who was personally known to us for many years. After he had discarded his early habits, his power developed, and not before. For all his years of public triumph he used chiefly cold water as a beverage. One man who had attended him on his tours for eight months, stated in the most positive terms: "I have not missed a meal during all this time, having been at the table with Mr.

Gough day in and day out, three times a day, and having partaken of his lunches when the regular meals were not to be had. We were companions in eating. I personally know that no fluid passed his lips except cold water. He had used coffee and tea, as he told me, but only in small quantities. During the severe tax of a prolonged lecture tour he depended solely on cold water. I am told that, later in life, he used both coffee and tea in moderation, but not when his health was at its best. Plain food and cold water gave him his best powers." Gough once made the assertion that he could get along on a diet of bread and water and yet maintain his public work. He enjoyed testing his own ability to endure anything he set himself to do. His will was so strong that he could not realize what was meant by suffering from self-denial.

Excitants of Appetite. No greater mistake can be made than that of exciting or tempting the appetite with something that is abnormal. Nature furnishes excitants that are wholly within reason, but man seeks to improve on her efforts by perverted creations, such as spices, rich gravies, condiments, pastry, and almost anything that may be craved by abnormal tastes. A perfectly normal condition of the body will repudiate tobacco, alcohol, and all the things that work harm. But like attracts like, and the abnormal attracts the abnormal, while the normal will admit only the normal.

Much that grows in the lap of earth is poison. The products that are safe to take into the system are very few, compared with those that are death-dealing or poisonous. Therefore the fact that nature produces them is not proof that she produces them for the human family.

The test of value is found in an analysis of the body itself. Just fourteen chemical elements are required and their combinations are known to a certainty. Anything else is foreign and therefore an injury. Salt is not foreign, for it holds the chemical elements and their combinations ready for use. Analysis shows that the body can assimilate only a certain amount of salt, and that an excess is dangerous.

Here is a tempter of appetite that is useful. There are many kinds of vegetables and fruits that are likewise tempting and helpful, as well as herbs and some parts of the animal kingdom. All these are normal, for they hold nothing but the chemical elements of the body and their true combinations.

The same is not true of pepper, black dried currants, citrons, spices, and countless products that are false to the system, although inviting to the palate. These are all discussed in our books on health, and it would be irrelevant to repeat the hundred or more pages here.

In hotels gravy is bought of gravy-makers, who produce it by the hundreds of barrels as a business. Analysis shows that it is not suited to the human body. This is but one of hundreds of things that people are compelled to eat who live away from their own firesides. The art of seasoning, flavoring and enriching worthless foods is now such an exact science that the expert chef, who does not want his employer to look into the kitchen, can take the carcass of a cow that died of tuberculosis, allow it to become badly tainted with decay, as was proved in a recent number of cases, then cook it so as to conceal the taste, dress in with gravies, and pass it before the banquet board as a delicious viand.

Most people eat too much. This being true the safer way is to eat only the foods that are known and recognized, and discard all others. We know that it is unpopular to teach plainness of diet, but we feel warranted in saying that vitality and magnetic energy are weakened by rich foods, and by the tempters of a false relish. The nearer we can come to plain eating, and not much of that, the greater will be the powers of life.

Indigestion. It is hardly necessary to speak of this fault, after all that has been said. But it is a fault, rather than a malady, just as a headache or toothache is a fault. What can be prevented or removed cannot be termed a malady. Indigestion is either blind or acute. The latter is felt after eating, and may abide for hours or days. Blind indigestion is not felt at the stomach, and leads persons who eat hurtful

foods to exclaim that they agree with them, for no unpleasant results are felt at the stomach. They do not take into consideration the rolling of the intestines, the weakness at the heart, the yellow bile in the face, and the bad breath; so they go on eating the things that keep the vitality low.

As all life, both magnetic and physical, comes from the nutrition that makes the body and its parts, the first great battle at this stage of the course, is to fight down and entirely remove all traces of indigestion, both acute and blind.

Pain. It is one of the axioms of magnetism that anything that saps the life out of the nervous system is sure to demagnetize the body, which means that no person can hope to acquire power when the avenues of escape are as great as the opportunities of acquisition. Pain is the surest and quickest of all enemies. It wearies mind, nerves and flesh. A boil will lower the tone of the system through its exhausting influence, as also will a toothache, a headache, rheumatism, or any kind of physical torture.

How to get rid of these enemies is easily answered. 'A' boil is not so great problem to a Ralstonite, for the cure and the prevention are both at hand. The same is true of headaches and rheumatism. The toothache can be stopped in most cases by extraction or by treatment. But, whatever the cause, and whatever the remedy, the principle remains the same, there can be no magnetism where there is pain. It is for this reason that our works have all been used together. The system of health is a companion of the system of magnetism. It saves money for our students, for drugs and doctors cost much in a year, while a Ralstonite has very little expense.

Carbon Dioxide. This is the common foe of health, and of vitality. Nature gives warning when it is collected in wells, sewers, mines, or sunken places, for death is instantaneous; no time is allowed for farewells, as in consumption and other disease. Carbon dioxide is the most deadly and the most common of all enemies of life that appear in small and apparently safe quantities. But each dose of the poison

does some damage somewhere in the life of the body. It takes the mucus from the membranes, and eats away the finer nerves that are employed as gatherers of vital electricity all through the system.

Carbon dioxide is found in all conditions and almost everywhere. Its presence in the breath that passes from the lungs is easily detected, for it will extinguish burning carbon, and where carbon will not burn life cannot exist. It is also present in all newly made bread, cake, and most of the eatables that are fresh from the oven. It is the essential power in making dough rise. It is found in all soda water; and there is no drink so vicious as that which contains gas of carbon. It is found in all charged waters of every kind. It is the sparkle. Champagne is based almost wholly upon carbon dioxide for its quality. Wine, beer, cider, soft drinks, and all ferment are filled with this poison.

It is liked because it has the bite, the snap, the sparkle, and much of the scrape that throats long for. One of its great offices in sickness is to cleanse down the stomach after the mucus of an outraged gastric juice has been collected there, clogging it to excess. The carbon dioxide cleanses it, just as a file will clean the teeth, or sandpaper will remove dirt from the face. Doctors galore recommend plain soda, or other form of carbon dioxide; and what wonder is it that nearly every person who has taken it, has had appendicitis? The latter malady is so much on the increase today that it may be called the forthcoming epidemic of civilization. It is due to the loss of the fine surface membrane of the intestines, which opens the way to the vermiform; and this is the first result of too much carbon dioxide.

Wet clothing. Electricity which is the basis of magnetism, is just the same in a human body as it is in a storage battery or along a wire. Dampness is a good conductor, and will lead it away from its centers. When the clothing is wet, the body drops many degrees in vitality, as most persons find out when it is too late. The same is true of damp or wet shoes. The same is true if you sit on the ground, or stand

in damp places, or in any way connect the warm skin with the great fund of outer moisture by carelessness. In opposition to this view, we are asked how it is with people who live in foggy climes, or near the water. The reply is that such persons in time get used to the moisture in the air, and suit their clothing to it. The skin itself is made by nature to remain dry in wet air, provided the moisture is due only to vapor. But the excess of this proves dangerous. Hot vapor is still worse. And steam will take all power out of the body in a few minutes. It has been in recent times that the form of punishment for rebellious seamen was to put them in the steam box, for they soon wilted. A low comparative temperature will accomplish this, showing that it is not due to heat alone. Steaming a man in a box where the thermometer is at 106 soon overpowers him, while the same temperature would not decrease his vitality at all in the absence of the vapor.

Moisture and dampness are conductors of human power. Those who dwell in foggy climes, or near the water, do not come in contact with enough dampness to produce the effect of water, for some method of protection would at once be adopted. In talking with some people of an island, where health seemed to prevail among them all, we found that the skin in time takes on a glow and heat that repels the moisture as fast as it gathers; showing that nature provides for those who have to live in such places. Yet strangers would not be able to endure the conditions until they had become acclimated.

Thin Shoes. We had intended to omit this enemy, because there is such opposition everywhere to the wearing of heavy shoes. But the fact may as well be stated that thin shoes bring the vital nerves of the feet so close to the ground that dangers ensue from wearing them. One of the severest critics of George Washington spoke of his shoes and boots as being heavy enough for a giant. Bonaparte made it a point to buy the heaviest shoes for the feet of his soldiers, as he found it saved them the disorders that arise from march-

ing too much in damp places. His soldiers were less stricken with bowel troubles than any armies ever known. In the Civil War of this country, more than one hundred thousand men died of bowel weakness. Sickness kills twice as many men as the shots of the enemy.

Standing on cold ground, or damp ground, or walking on wet or even damp ground, with thin shoes is one of the surest means of getting the body out of order, to say nothing of the loss of vitality that affects the generation of magnetism. This fact has been verified by a large number of experiments, and cannot be challenged.

LESSON EIGHT

"PETTY MENTAL HABITS"

The mind has its habits that weaken the magnetism of a man or woman, and we will consider the most frequent causes of a low state of vitality in this respect.

Worry. This is a mental disease. It simply grows as will physical habits, such for instance as the custom of drumming with the fingers. In one of our earlier works we referred to the automatic action of the brain which takes up any repeated physical action and reproduces it without the aid of the conscious brain. Were it not for this power, the pianist could never learn to play with the ten fingers all at one time. Conscious thought will not spread itself over so much variety of motion; hence the automatic brain will take up the task. Nearly all skilled work is done by this faculty.

We cited more than twenty years ago the fact that, if a person is told to drum at a fixed time each day for a number of days, the automatic brain will take up the work and perform it without thought, and this accounts for the annoyance that so many men inflict on their friends, that of drumming all the time when they are not thinking.

Pursuing this claim, a party of four schoolmasters about three years ago, made the experiment with some young men during the sessions of school, in which they had these young men drum with their fingers on their desks at sixteen minutes of twelve in the forenoon. They kept this going for only one minute at a time, and repeated it every day from Monday till Friday, and again the next week. They did not tell the young men what they were doing it for. After three weeks of practice, the order was given to desist, and never again to drum. The next day, while their attention was wholly diverted by some subject of interest, the young men without a single exception began the movements of the fingers, and some actually drummed with the vigor at first required, although all professed to be unconscious of it.

In the same way if you wake a person up at some unusual hour, and repeat it a few mornings, the person will voluntarily awaken on the hour and minute.

Worry is likewise an automatic habit of the brain.

It occurs over little things and seems to ignore the big ones.

The cure for it is to make a record of each instance of worrying, and the cause, and outcome. When there have been ten such records, let the individual resolve to omit the odd numbered instances in the future. This method has effected a cure in every case where it has been given an honest trial. In seventy-four cases sixty-eight resolved to win and did win. The others lacked ambition. Those who won declared that the mere exercise of the will power alone could not accomplish the results; but that the effort to omit every other case of worry, and not to resist the intervening cases, proved so great a piece of philosophy that a cure could not be long delayed.

It might be said of all habits, good or bad, that they are automatic to a greater or less extent; but it is peculiar that the automatic life of the brain always tends toward weeds. The good comes only by effort. The bad slips in. Worry comes uninvited, and is always useless. If ill is anticipated,

let some plan be adopted to meet its coming. Once we begin to worry, we will do so more and more until a lucid interval tells us that it is wearing out the pith of our life.

Surface Thinking. Magnetism is the power of purpose intensely willed and carried to execution by the faculties. It is of necessity an act of the mind, as well as of the heart and nervous forces. Its enactment is planned in the brain and the method of accomplishing the end sought is built in the thinking powers. A fool, a silly person, an unbalanced mind, can no more succeed through magnetism than can a legless man walk.

For the purpose of illustrating the process whereby thought impels magnetic forces, we will quote from a well known work on the mind. The ideas are given in popular terms for the sake of being better understood.

The brain is a throbbing engine that gives back its thoughts from the realms wherein they are created or stored. It may be said to have several layers. The outer layer is the surface, and its activities are superficial. It is that part of the mind that is employed in light reading and in all kinds of play. It has no association with the magnetic division of the brain, which is located one and more layers deeper.

The surface brain is a natural condition that allows the individual to enjoy much thinking without carrying the burden of thought. The deepest game of sport, or of cards, never taxes any other part of the mind than the surface. Checkers are played wholly with the cunning of the surface brain. Chess sometimes involves the deeper tissue. But the supposedly deep game of whist is wholly superficial with all its required memory and attention.

The magnetic brain is deeper, and it becomes mightier as the depth is sounded. Cunning and intricacy, memory and attention, are all excellent qualities, but the Chinese imitators who rarely ever pass beneath the surface of the brain, have a much more tentative memory than their more civilized Caucasian brothers. The negro and the fox are full of strategy, but have only a surface brain.

The mental desserts are: Light reading, novel reading, newspaper reading, magazine reading, games, play, puzzles, cards, social intercourse, travel and many kinds of activities that do not come under the class of work or study.

The purpose of any dessert is to balance and give variety to the serious, the useful and the heavier duties of life, no matter what department is included. It is true of the stomach. It is true of the mind. A rich man can afford more desserts than the poor man, but the latter is blessed with his limited purse, for desserts weaken when they are out of balance.

It is arranged by nature that the mental desserts shall affect only the surface brain, as we call it in popular language. The purpose is to call the blood and activity from the deeper portions of the mind, and such relief is often a blessing. But there are useful ways of establishing the balance between the two brains.

A person whose duties are mostly muscular, is relieved by mental efforts of any kind; for muscular activities are controlled in the cerebellum, or non-thinking brain.

A person whose duties are mostly mental is relieved by muscular toil or exercise.

In other words the sedentary person may seek variety in any use of the muscles, and the toiler may seek change in any use of the mind.

For the toiler to seek his relief in mental desserts, is to throw away the greatest opportunities he has of becoming a successful power in the world. He needs relief, but he will get it even in the hardest study. Why, then, should he use only the surface of his mind? History is full of instances where men who have worked with their muscles have also carried on the heaviest studies in the intervals, with the result that, when their faculties were ripe, they leaped into power almost at a bound. But there is not a single instance in all history where the toiler has become useful in life, when he has turned from his labor to seek relief in mental desserts. This one fact speaks volumes.

It should find deep root in the lives of those who wish to rise from their humble stations. Let it be remembered that the greatest men and women of the past have come from the humblest ranks; but they have obeyed this instinctive law of life.

Personal magnetism is not an empty acquisition. It is based on something real; not on sham and pretence. The more you acquire in the mind, the more accomplishments you cultivate in the faculties, the greater will you become when these qualities are harnessed to the power of controlling your fellow beings.

By another law of balance, the realm of mental desserts is also the only realm of worry, apprehension, fear of the future, and gloomy forebodings of all kinds.

The woman who deems life made for mental desserts is the most wretched of all creatures; despite the effort she makes to establish the contrary belief in her friends. Her smiles are forced. She is burying under a mountain all those better gifts that God has placed in her charge, and she repays the trust by reading novels, playing cards, devoting her time to play or amusement and much worrying, with an ever growing dislike for the sweeter and more serious things of life. It is surface thinking and the use of only the outer layer of the mind. Like the stomach that feeds on nothing but desserts, there comes a weakening and breakdown, a nervous unrest, or a tendency to hysterics, or other cloud upon her existence. She sees all the weaknesses of others, even in her own family, and they make her unhappy, all the while longing for some excitement and some form of stimulant in her pleasures, until at last her soul passes over to the morbid chasm.

Mental desserts have their time and place, but nobody can afford to make them the chief meal of the brain.

The millions of young men, and the countless thousands of grown men in this country who hate any form of mental action except desserts, are playing into the hands of those who pursue the laws of nature for more useful ends.

That vitality which is magnetic and which gives to each person the power to rule self and others, springs from the deeper uses of the mind than the surface. It is for this reason that few persons have any real mastery over themselves. In fact it is so hard to put down temptation that few care to essay it. The cravings for each and every kind of harm are so supreme in these weak lives, that vices are always on the increase.

Surface thinking is a petty matter. The sensations of the press, the love for gossip, the criticism of neighbors, the reading of magazines, the perusal of novels, the study of puzzles, the playing of cards and other games, the idled hours in social affairs, the worship of fine attires, the fascination for races, for gambling and for games of chance: all these call into action the surface brain and weary the deeper mind by their effervescence. Most of them are harmless as far as actual injury is concerned; but they deprive the better faculties of their part in the plan of existence.

There can be no magnetism where there is only mental desserts to base it upon.

The athletes that win the great contests are not fed on pie or cake or pastry or ice cream or soda water or candy. Such a diet would at once place them beyond all hope of even entering the tournament. In fact, the rule is the opposite, for all desserts are denied them during the long period of their preparation.

We have often been asked to outline for the ambitious young man and woman, and the adult as well,—for no person is too old to study, and student life makes all young again—some studies that are most useful and that arouse the powers of the deeper brain; and we append our usual list at this place:

As thought lives in words, and as the great people of the world have been masters of words, we advise every ambitious person to learn the synonyms of English, the shades of meaning in English words, and their representative words in some other language, notably Latin. This is an interesting line of study, and soon becomes quite fascinating.

The greater the number of words that a person is able to use intelligently and with shades of meaning, the greater power his mind has; for words come from the vital center of the brain from which radiate nearly all other faculties. In looking back over the works of the greatest people who have ever lived, we find that real greatness is accompanied by an increasing proportion of words used by them. Devote as much time as you can to the mastery of words; it pays golden rewards.

We also advise the mastery of grammar, the mastery of rhetoric, the mastery of algebra, the mastery of spelling and the mastery of the leading authority in each disputed word as to its pronunciation.

Lastly we recommend that some work of scientific importance, not technical, be read at the rate of one or more pages each day. The attempt to get scientific information out of the papers and magazines is useless, as the study is necessarily disconnected even if the authors are the best. A person already learned in the branch might get value from some side light thus thrown on it, but it is not suited to the unfolding of the mind.

This advice will not be popular, for when once the surface brain has assumed control of a life, it disdains all suggestions for improvement. Yet, somewhere, deep down in that life, there come yearnings for greater usefulness, and a prayer for a higher plane of living.

CHAPTER X

CLOSING THE SECOND STEP



READERS and students of the lessons that are now being brought to a close will wonder at the line of training which is thus unfolded. They will, in almost nine cases out of ten, have come into this work with the expectation of finding some weird and fantastic exercises whereby they are to acquire power in a subtle manner and use it in the dark of some other persons' minds in order to gain an uncanny control.

There is room for all this mystery in the coming lessons, for magnetism has many surprises, and its pranks are oftentimes as startling as are the doings of lightning. Human electricity is part of the greater fund of electrical vitality that abounds everywhere in nature, and its workings are amazing when the conditions permit. We can therefore say to the reader who expects strange processes and results, that they will be considered in their place in this study.

But the power behind the throne in the magnetic world is the mind of the universe. It is the power of rule, of order, of law abiding forces, of natural principles at work in all expressions of life, and of purpose to attain a goal worth achieving. It is not the power of hap-hazard existence, of habits that run to weeds, or of a selfish disregard for the blessings that are full to overflowing on every hand.

Every human life is like a garden, in which flowers and useful things may grow. No such garden is free from weeds and enemies. In it are seen powers at work, both in the good and bad. It seems only human to err and to encourage the weeds; for many a fair light goes out in the darkness of bad habits.

While a typical human being could not be expected to master self to the extent of eradicating all the weeds we have mentioned, the mastery of a few of them will mean much to the ambitious man or woman. It is not difficult to give attention to these growing faults; if you fail to heed them some one else will remind you of them in a manner that is unpleasant, and you will see yourself in part as we are trying to mirror yourself in whole now.

These enemies stand in the way of your success.

Personal magnetism is never invited where respect cannot come, and if you fail to command the respect of those whom you would influence, you must fail in all other efforts. You must also please rather than displease those who respect you. Your methods and manners must not irritate them.

Now look at the first of enemies, those that are included in the term restlessness; you see how annoying to you is the child that squirms and moves about constantly; and how could you hope to win respect or please when you are the source of irritation to the people about you?

The next class of enemies is what are called the common ones, such as awkwardness, embarrassment, strained positions, relaxed positions, and conditions that sap your vitality while they cost you the good opinions of those who see you. The very fact that you read what has been said about these faults in this book, will cause you to abandon the worst of them without any training whatever. Your good sense will begin the work of eliminating them, for you will recognize their presence without assistance. An ambitious person needs to be told but once the direct way to success. Actual training is not requisite. Knowledge sometimes is power.

The weeds known as the petty physical enemies are those that are clearly proved to be barriers to the cultivation of personal magnetism. If they are obstacles they should be removed. Even so common a fault as the nervous way of using a type-writer, can be corrected by adopting the smooth action of the fingers. It is an agreeable change from a bad method to a good one.

The weeds mentioned in the next class are those that affect the health. They are discussed, and remedies stated, not for the purpose of bringing our students into a condition of good health, but solely because these hygienic faults stand in the way of the cultivation of personal magnetism. If it shall turn out, as has been predicted by advance readers of this edition, that the scope of the work outlined is great enough to include all phases of life, then the blessings of the study will be far reaching. We hope that all our students will become types of a grander physical, mental and ethical existence than has yet appeared as the product of modern civilization.

In the class of weeds that are called petty mental habits, we may seem to be preaching a moral code. There is no moral suggestion in the lesson referred to. We cover two points only; one the habit of worrying at trifles, a habit that saps vitality; and the other the practice of using the mind lazily as most people use the body who are not compelled to hard activities. Surface thinkers are the only non-progressive people in the world; they never get on and never will. Personal magnetism is in its very essence intensely progressive. Surface thinking is therefore one of its most dangerous enemies.

Every lesson thus far taught in this course is of the highest importance, and not a word should be regarded as useless or superfluous. A wide awake student will not need a critic to watch and correct his faults. Let him read and then re-read the suggestions made, and his life will gradually shape itself so as to overcome the faults. A change for the better will begin at once. Thus we see that there is very little training in the line of drill, in these early steps.

We advise the constant repetition of the pages preceding; that is, let the student peruse them twice in the start, and then review them once a month for a year or more, to see if he has overcome most of the faults noted. This review cannot take more than an hour or two; an amount of time that is wasted every day.

Where the soil is rich, the removal of weeds alone will set the good things to growing. Let any individual drive out the weeds of character or of habit, and something valuable will appear in their place. Under this well established theory, we might stop these lessons here and now, for the gain of better qualities would be apparent in your life. A long distance will have been traveled when you are the master of the enemies that stand as barriers to your progress.

Of all the enemies to guard against, *Unsteadiness*, is the most serious wasting agent of magnetic force known. Persons who are said to have unsteady nerves, or those who cannot perfectly control every motion of the body, even in the most delicate undertakings, are the greatest leakers of magnetic force. It is oozing out every moment of their waking hours and nearly all the time during sleep. From sunrise to sunset, leak, leak, leak!

A principle of great importance is involved here. The proposition is this:

1. The principle of life generates magnetic force in normal quantities.

2. *Internal Energy* generates it in great quantities, and super-charges the nerves and brain.

3. Persons of normal self-control use it only as fast as it is generated.

4. Persons who leak, or *leakers*, waste it much faster than it generates, and this causes temporary exhaustion or very tired feelings; and every unusual exertion in business, or in thinking, causes great weariness. Such persons are unfitted for great undertakings in life, while this leak is going on. They attribute it to ill-health and swallow bottles of medicine, when no medicine will reach the difficulty.

5. *Internal Energy* supplies the magnetic force as fast as it can possibly be used.

6. Leakers have no *Internal Energy*, and consequently cannot supply the waste.

7. All persons are *leakers* (unless trained).

8. Leakers must, therefore, check the waste; *which has been the work of this step in our study.*

9. They then have normal self-control.

10. The next step will be to develop *Magnetic Energy*. When this is accomplished, the final process is to acquire the permanent use of it. While all these processes are going on the pupil is growing healthier, heartier, more manly and more womanly in a physical sense; the nerves and brains are reaching a state of vigor that can be attained in no other way; and existence at once assumes a loftier bearing suggestive of the old time belief that humanity has kinship with the angels.

The work thus far is not difficult, nor will it consume time or attention to the detriment of other duties. The progress to be achieved will keep pace with the regular work and thought of the day, and not intrude upon them. A man may take a smile to his office or his toil, and it will accompany him in his round of duties; not displace them. The common query is, how much time must be devoted to the practice of the lessons in personal magnetism, and the answer is in the form of another question, how much time will be required to do the same thing correctly that you are now doing wrong, as for instance to walk or stand with the weight on the vital part of the foot instead of carrying it on the heel. The substitution of one way for another does not take time; it calls for attention at the start.

We therefore conclude that no extra time is to be demanded by the lessons thus far given.

Having finished this part of our study, we are now ready to enter into the affirmative accumulation of the fund of power from which personal magnetism is developed. With the enemies out of the way or reduced, the work of forging ahead into new fields of discovery and accomplishment will be surprisingly fast. Direct training is now at hand. The gradual unfolding of the latent energies of the body and mind will be as marked and pleasing, as is the life that is founded upon power attained by inheritance or gift.

The wonderful sea or ocean of communication that sur-

rounds all human beings, is worth the cost of time and effort required to thoroughly investigate it. Its waves beat now upon your unconscious brain: let us learn to recognize them, to interpret them and to set our influence at sail upon their unbeaten tracks. In so doing we shall learn what mind and soul are, what God is, and what place each one of us occupies in the plan of earthly existence.

With power of magnetism, there comes a clear light that breaks into the windowless haunts of others' minds, that shows defects and flaws in the plans and purposes of our fellow beings, and gives the power and the right to uplift and ennoble the lives that drift in weakness through a storm-tossed gulf.

While mystery and fascination both play upon the imagination, the new world of fact will resolve every grade of influence into fixed currents of energy that obey a system of laws ordained for the benefit of humanity.

We are now ready to enter the fields described.



END OF THE
SECOND STEP

ENEMIES OF
PERSONAL
MAGNETISM



IN THE THIRD STEP ACQUIRED MAGNETIC CULTURE

CHAPTER XI KINDS OF ELECTRICITY



WE ARE now ready to enter into the direct work for which this club is organized. All that has preceded is vitally important in the plan of progress. It would be folly to omit any part of it. If the reader of this volume will get the mind deeply interested in the subject the results will be very rapid and very satisfactory. When the mental faculties are in the dark, when the purpose and mode of procedure are not understood, then the common exercises are valueless.

This law of development is universal. A pupil at the piano who does not know the nature of the practice, or who, knowing it, does not keep the mind upon the exercise, will make no progress whatever. There are too many such cases in homes where hours of compulsory practice are daily inflicted upon indifferent pupils. Knowledge creates interest, begets zeal and stimulates action. It is necessary that you should read and graduate from the two stages which precede this in the present book.

Magnetism and electricity are inseparable forces. Electricity furnishes the basis for magnetic action. It is not advisable to seek the development and use of any force, when the nature of that force is a mystery to you. Therefore we will present certain propositions concerning electricity and magnetism.

FIFTH GRAND PRINCIPLE

Electricity is an influence that is generated in and from matter.

Under this, the law is laid down that electricity is an influence that is generated in and from matter. If there is anything that is devoid of this energy, man has not yet discovered it. The fact that it is latent and unemployed is of no more consequence than the fact that heat is allowed to run to waste. Nature is full of power; the most common of which is the electrical force; and it is only in recent decades that humanity has attempted to put it to an intelligent use.

SIXTH GRAND PRINCIPLE

Mechanical electricity is generated from inorganic matter.

We all recognize the difference between that force which is employed to produce light, run engines, draw cars, and speed the shock, known as mechanical electricity; and a similar power with other purposes, known as human electricity. While all electricity originates from matter and from the material part of life, it is different in its uses. Some claim that it is all the same whether it is found in the mechanical, natural or vital world. From one point of view this is correct. It is not easy, however, to understand its various uses if we do not separate it by some kind of classification.

For the purpose of making the study clear we speak of mechanical electricity as that which is used in the mechanical world, and it is generated from inorganic matter. We do not believe that vital electricity could be used for directing machinery, and we know that the energy that drives the car cannot stimulate the mind or the impulses of the soul. The power that can be stored in jars or batteries may serve to produce light or give motion to the engine, but it is valueless to life, it adds nothing to the vitality of the animal or the vegetable.

If a person walks across a carpet when the conditions are right, a very thin, fine coating of mechanical electricity is collected on the surface of the body. It escapes on the first contact. This is not natural or vital electricity. Many a time have we seen the spark from the end of a finger light the gas. It is done in this way: A person with dry shoes and dry clothing walks across a dry carpet, generally in cold weather when the air is dry. Another person stands by the gas jet and opens it just as the experimenter comes to it with raised hand. If the finger approaches the metal where the gas is flowing out, and a sufficient spark is produced, the gas will be lighted. We have seen this done successfully thousands of times. The supposition that such electricity is personal magnetism, or that it indicates power, is erroneous.

SEVENTH GRAND PRINCIPLE

Mechanical electricity is in no way connected with personal magnetism.

We often meet persons who think themselves endowed with this special gift; and on inquiry we learn that they base their opinion on the fact that the hair bristles with sparks when combed in a dark room, or crackles when stirred, or the fingers throw off a tiny flash at times. They do not know that all these things may happen in the absence of life. The hair of a wig can be electrified by the friction of a comb. This is a very weak kind of mechanical species. It does not depend on a living organism, but is obtainable from the parts of the body as independent agencies. The man whose shoes have collected some of the fluid by rapidly moving over the carpet, may imagine himself an endowed being; when, in fact, the shoes without the man might collect just as much of the same fluid if made to pass over the carpet and create friction.

EIGHTH GRAND PRINCIPLE

Natural electricity is generated in a state of nature.

By a state of nature we mean the elemental conditions of broad outdoor operations. They must not be mistaken for

animal or vegetable electricity, as the causes and results are different. When the clouds of two temperatures in the atmosphere come in conflict, a severe friction is produced. This may be called a reduction of the general natural condition into a fluid akin to the mechanical species. When, prior to a cloud-battle, the air is close oppressed with a deadening influence, humanity suffers from a lack of natural electricity. The lungs get but little satisfaction; the heart wants for vital stimulus; the nerves are hungry for food; and the head throbs with a dullness that is not pain yet is distressing. It seems just as though the clouds above had drawn all the energy to themselves, and that life below had been neglected. How refreshing is the change! When the storm has passed, a clearing of the atmosphere brings new vigor; the equilibrium is restored; the heart leaps with a joy peculiar to itself; the satisfaction of breathing a deep, rich inspiration makes the blood glad as it courses through the veins with the burden of health; and the nerves neither cry nor hunger after life, for they are stored with their full measure of it now.

We dwell in an ocean of electricity. All things live in oceans. The fish swims in water; the birds sail in air; and man is enveloped with the same atmosphere; but in and through them all, above and around them all, is the vital ocean of electricity. Air may be made of oxygen and nitrogen; but in the absence of electricity all things would perish. The experience of a few close days in summer when this fluid is drawn away from us, shows how mean and depressed we feel in that brief hour; and from this much we can estimate the degree of helplessness that would follow a longer withdrawal of the life-supporting energy.

NINTH GRAND PRINCIPLE

The absence of natural electricity would bring instant death.

We wish to deeply impress the fact that we live in a sea of natural electricity. When we breathe air we take some-

thing else also into the lungs. The same chemical composition of oxygen and nitrogen if inhaled from the chemist's receiver would lead to death. It is not the oxygen and nitrogen that we breathe that give health or that supply the demands of the lungs; but it is the oxygen and nitrogen charged with natural electricity that produce the beneficial results.

TENTH GRAND PRINCIPLE

Rain is a common vehicle of natural electricity.

We are not preparing to advise our students to go out in the rain to get charged with natural electricity; for this form of life is not the source of magnetism, although it aids it materially. All we now seek to do is to state a well-established law.

Rain is water condensed from floating vapors called clouds. The higher up in the air the clouds are when it rains the more vitalizing is the rain, both to the general body and as a means of assuaging the thirst. The lower the clouds the less valuable is the rain. The condensation passing down through the long distance of air, draws more natural electricity as it passes. Take a given quantity of rain water, and the same of distilled water; each capable of analyzing the same in every respect; and drink one upon one occasion, and the other upon another. Or drink rain water fresh from the clouds during the space of a year; then drink pure water direct from a still for another year. In the case of the former the health will wonderfully improve, all things being equal. In the case of the latter the vitality of the body will have lowered considerably.

ELEVENTH GRAND PRINCIPLE

Natural electricity is the source of health.

One of the quickest methods of absorbing the valuable fluid is to go out into the falling rain when it is coming down

from high clouds. It is necessary to be dressed so that no dampness can reach the skin.

We all know that the air is full of this fluid known as natural electricity. Nothing is more thoroughly recognized in personal experience than the fact that, prior to electrical storms, when the energy of nature seems to have been drawn upward to the clouds, the absence of this fluid in the air about us causes a feeling of distress and nervous unrest. There are other times, especially following long periods of the sun's withdrawal as in the dark weeks of the year when we pant for natural electricity as the fish pants for water, or the bird for air.

The practice of generating this energy, called electrical, is and always has been the shortest and the most satisfactory way of acquiring health. Disease deprives the body of its vitality, and the latter is nothing more or less than a certain form of electricity. We do not present this course of training for the purpose of bringing health to our members; but we wish to state an important fact. Health is the vigor of life, the exuberance of living. It is always accompanied by the good tone of the system, while its absence is marked by depression of spirits and lack of buoyancy. These indicate that there is something in the body that is not to be described as material. It is not the spirit, the mind or the soul; for depression is not supposed to reduce either to a state of partial non-existence.

TWELFTH GRAND PRINCIPLE

Mechanical electricity has no relation to the health of the body.

When we come to examine it we find great importance attached to the law on which it is based. That form of vitality which is the source and ever-present supply of good health is undoubtedly natural electricity; or the living energy that occupies all nature and flows like a sea through the operations of life. It is that vigor which nature throws around its

young life and thus equips it with the power of buffeting the influences that prey upon its existence.

It is a well proved fact that mechanical electricity is incapable of either supporting life or bringing health. It has none of the attributes of the natural. It cannot bring health. It cannot induce vitality. It cannot cure disease.

By mechanical electricity we mean that which is produced by chemistry or by machinery. All persons understand to what we refer. A discharge of this fluid may contract muscles and move limbs, just as heat, cold, friction or blows may do the same thing or something just as noteworthy; but electricity of this kind affects the material only and does not touch the life; it startles the dead frog with just the same effect that would be produced upon one alive. It is mechanical electricity working upon matter; not life buoying up life.

The proof that an electrical current produces activity in muscles, nerves and flesh is not warrant for the claim that such current gives, adds or aids any life therein.

THIRTEENTH GRAND PRINCIPLE

Mechanical electricity supplants natural vitality.

What is meant by mechanical electricity must be fully understood; therefore, the last few pages should be reviewed. Because the semblance of life has been produced by such a fluid, a vast deal of harm has resulted; yet the semblance of life is merely the commonest kind of electrical activity; and activity is not necessarily life.

By false conclusions many concerns have deluded the public into the belief that mechanical electricity is capable of imparting health, and to make the delusion more effective, they have published testimonials of cures. All sorts of treatments are prescribed called electric or electrical. In many instances, when apparatus is worn upon the body, no electricity whatever is generated; while a faint current is aroused in other cases, although it is a ludicrous apology for an electri-

cal current; and all this has been exposed by the magazines devoted to the study of electricity. The editors are in positions to know the value of belts, pads and other attachments to be worn upon the body, and they do not hesitate to hold them up to scientific ridicule.

Even when electricity is actually poured into the body and all doubt is removed as to the presence of the fluid, the results are either worthless or hurtful. If the strength of the current is kept within a certain limit the use of it is valueless; and if it exceeds the limit, it destroys vitality and even annihilates the life-cells of the body as far as it is able to reach them. Let the strength of the current exceed another limit and it will kill the body itself. This is true of that which is chemically generated as well as of that which the engine produces. Live wires kill thousands of men every year.

There is another phase of this subject to be considered. Not only does the fluid destroy life when strong, and destroy cells of the body when it is lessened in intensity, but it supplants or takes the place of the healthful and wholesome vitality. Now comes the claim that natural animal and mechanical electricity are the same; but this claim is not wholly true. They are the same in the same sense that body heat and coal heat are the same; but these are widely different in fact, as well as in uses.

No one pretends that a temperature of 98° in the flesh is the result of the same immediate source as the same temperature in water, coal, sun heat, or other forms of warmth. The heat of the body comes from its own action, its own burning of food and tissue; and the fire is of a chemical nature. The heat contains a vitality that cannot be obtained from mechanical fire. When we wear heavy clothing in winter it is done not to warm the body, for there is no source of warmth in the clothes, but to prevent the escape of the body's heat. The purpose is to keep the latter in the flesh; otherwise it would pass off faster than the body generated it. The heat that is applied to a cold body serves to hold back that which is generated, so that the latter may be devoted to its

functional work; but outside heat cannot and never does perform the duties of body heat.

Now comes a law that is exactly the same in its operation as the law of electrical substitution. A human body, or that of any animal, that is not able to generate its own heat, will soon become sick, and in the same degree that outer heat is substituted the inner heat will cease to be generated. It is never good for the health to supply any more outer heat than is necessary to hold the inner heat in the body's control. It will at once be seen that heavy clothing is much better than a heated room, provided the pores of the skin are kept clean and active. No matter how much clothing is worn there can be no heat substitution, for the warmth is from within the body. On the other hand too much clothing tends to weaken the skin and to hold the effete matter within the blood; and, therefore, external heat as from a stove must be employed. The habit of toasting the feet before a fire or at an oven makes the feet colder when not thus favored; for the mechanical heat prevents the natural generation of the body heat within the feet, and they have nothing to depend upon but the artificial.

The use of mechanical electricity upon the body lessens the generation of the life within. It is conceded that one may supplant the other by the law of substitution. When the outer current is too weak to be of any service, it is counteracted and overcome to some extent by the natural electricity of the body; but when its shock is felt it suppresses the latter; and, if continued long enough or given frequently enough, it acts upon the natural vitality just as outer heat will lessen the generation of natural heat. The lesson is plain that little hope of an increased stock of body electricity can be entertained as long as the artificial force is applied. No matter what claims, what testimonials, what apparently convincing proofs are offered, the fact remains the same, that the best electricity for the body is that which the natural processes of the body themselves develop. Life is a circuit of self-depend-

ent forces, one giving vigor to another and being invigorated in turn.

Never allow mechanical electricity to be applied to the body. If good has ever come of it the benefit is due to some associated exercise or habit, as when the doctor said: "My battery will cure you, but you must get fresh air, good food and some exercise." One of the electrical belts is known to produce no electricity whatever; but its sale is accompanied by directions which call for certain diet and exercise. Since disease is oftenest cured by common sense advice; and since a little judgment in the selection of foods will go a long way toward the restoration of health, it is no wonder that testimonials are obtained upon the slightest provocation. Humanity likes its common sense in almost any shape except the plainest and simplest.

FOURTEENTH GRAND PRINCIPLE

Vegetable electricity is generated in plant life.

Let this be reduced or checked from any cause and the plant begins to droop and die. Water will not save it. Sunshine has no longer its influence over it. Not only is this seen after transplanting a perfect tree, shrub, vine or plant; but it is apparent when any specimen of the vegetable kingdom begins to fade away, even though not transplanted. Once in a while something that has lived in vigor for a year or more will show signs of lessened vitality. It will defy every effort to save it. Insect attack, or the aggression of some enemy is not the cause; the real truth is the tree or plant is dying because it has not the power to generate within itself the principle of life.

Perhaps this vital principle is called by some other name. Let it be known by any term, it is that to which we refer. If it is health, vigor, the spark of life, or just vitality, that is sufficient. Whatever name is selected will be accepted and it suits the case. We call it vegetable electricity as that most clearly expresses what we have in mind.

FIFTEENTH GRAND PRINCIPLE

All kinds of electricity are derived from a common source.

The source is the sun; although back of that orb is the commanding energy of the Creator. The solar system is isolated from the rest of the universe; no strings of influence reach across the deep abysses of the sky to hold this collection of matter in check or to supply it with continued life. The sun bows to no other sun nor seeks energy from other matter than its own. When it was launched into space and given its mandates, it became a separated and independent orb.

Yet the same independence is not enjoyed by the planets. Everyone is actually tied to the sun by a cord of influence that must be kept unbroken or the planet's life will instantly perish. No more helpless are the nursing babes of the forest than these members of the solar group. The sun feeds the earth every minute of the day and night. When so small a period as that during which the moon eclipses the great father, deprives the earth of that flowing stream of life, we feel the electrical depression in a marked decrease of vitality. It is probable that a few hours of the sun's complete obscurity would end all existence here; for without its electrical energy we could not yield a heartbeat to our bodies.

By a special Providence the cloudy days are turned to some account, and the rainy days to a better. The moon is an opaque body capable of shutting all direct light from the earth. The clouds are porous and admit of some passage through them. Dampness and water are absorbents of every kind of electricity. Absolutely pure water, such as the vapor of the clouds, will so absorb electricity and become so charged with it that, unless drawn off by excessive cold, it rolls itself into thunder bolts.

On the darkest day when the clouds obscure the land, if we were to get above them we would see, instead of a sombre green, a white and silvery sheen of richest brilliance; no darkness, no gloom, no shadow, but all brightness. This

pouring of the sun's energy into the rolling masses of the clouds reaches the earth through them; so that all life below is maintained. Things grow on cloudy days. But in a rain that falls from high vapors, the condensation occurs in the upper stratum of clouds, as it is at that part that the colder currents of air strike them and turn the moisture into water. When the water has formed from the condensation it is heavier than the cloud-vapor; the upper stratum charged with the energy of the sunlight falls through the mass and comes to earth. Fresh rain, or that which is falling upon us, is one of the best sources of electricity.

The foregoing instance is cited to prove that cloudy days and rainy days are not as depressing to people out of doors as they are to those in the house. A rain is full of life. See how things grow in the cloudy, rainy days. You say it is due to the wet. Of course everything needs water. But try to carry a garden of vital things, like vegetables, through a period of artificial watering, and note the difference in results.

SIXTEENTH GRAND PRINCIPLE

Vitality and electricity are associates.

There is no vitality where electricity is not present. By the latter term we do not mean the fluid that runs in currents as a mechanical force; but that vital form of it that associates with life and expresses itself as a part of existence.

When the arm or leg is amputated the shock to the system often prevents the rally that is needed in order to save the victim from death. This shock is to the nerves; and they have no life that is not dependent upon electricity, for they are wires and batteries that are built and used for electrical purposes. Sometimes the loss of blood causes a fatal termination of such a case; but there are many instances where no serious loss has occurred, yet the shock of a blow, a fall, a fright or amputation has sapped the system of its electricity and ended in death.

Sickness is the result of a low vitality in over ninety per

cent of all cases. When the energy of the nervous system is weak, the assaults on life by germs and the faint operations of all functions lead to an inability to repel the merest approach of illness. This is seen in the darker season of the year, especially in December, when the sun's rays come so slantingly to our part of the planet that all things are depressed. The electrical energy is weak, and a month longer of the season beyond the length of the usual period, would produce a general collapse of health. It is easier to catch cold in December, and in the weeks from the twentieth to the final day of the month than in any other season of the year. La grippe claims ninety per cent of all its victims in this period.

SEVENTEENTH GRAND PRINCIPLE

Like forms of energy are associated.

By energy we here refer to electrical force. We divide this into two kinds; the mechanical and the vital. The former is, in brief parlance, the result of chemical processes and also of the engine or the machine. The latter or vital kind is generated in the following classes:

1. Natural.
2. Animal.
3. Vegetable.

All these three are vital, and, belonging to the same form, are natural associates. This law is of the utmost importance. It tells us to avoid all uses of mechanical electricity if we wish to sustain and increase personal power in all our faculties, whether in the attainment of health or the development of the will. Lightning kills, the live wire slays its thousands, the execution chair employs the same energy to punish the murderer, and this agent of man's genius shows itself always his enemy when it comes in contact with his own body, just as steam is inimical to him in this sense while serving him as a slave.

Not so with vital forms of electricity. Like kinds associ-

ate. The chemical product is mechanical, and is in harmony with that which is generated by the engine. The vital forms are the natural, the animal and the vegetable. The natural is generated in free nature, as in sky, earth, air, and water. The animal is generated in organic life. The vegetable is the product of the plant.

EIGHTEENTH GRAND PRINCIPLE

Animal electricity is the climax of all energies.

This principle conveys the lesson that the animal kingdom is the brightest and most important existence on this planet. It feeds upon the vitalities of free nature and of the vegetable kingdom. The animal is dependent upon vegetation and upon free vitality; while neither of these is dependent upon the animal.

In the study of magnetism these facts soon play an important part. It is supposable that all energies come to man, from out of all the realms about him. He cannot take much direct from the hand of crude nature. The steps from a raw state to that which suits his wants are graded from necessity. Once the earth was a bald, empty rock. Then there was but one kind of electricity and it was superabundant. No animal could have lived in it, nor could any species of the animal kingdom have preceded vegetation. The energies of nature must pass through that realm in order to be fit for the higher forms of life.

NINETEENTH GRAND PRINCIPLE

Man lives upon the vitality of the vegetable kingdom.

It is claimed that animal life may exist upon no other diet than animal life. If true, what does the prey live upon? Meat-eating animals are poison to all life; and this is the eternal decree of nature; for never has an animal thrived upon a diet of flesh that was composed of other flesh.

In the study of magnetism experiments show that heavy

meat eaters are not the most magnetic persons. On the other hand the sudden change from habits of meat-eating to a strictly non-meat diet, so injures the system that the results are unsatisfactory as well as detrimental to health. If the individual had been brought up to a vegetable and grain diet, especially the latter, the chances would be decidedly in his favor for a speedier development of magnetism than could be obtained by shifting from a mixed to a non-meat habit.

Of course what is eaten could not produce the power of which we speak, unless other things were done to generate it; but, on the other hand, the diet may drive away the power as fast as it can be developed. The practice of a certain regime in eating is one of the most powerful allies in this study. Pain is a destroyer of electrical energy. This is because it saps the nerves of their buoyant life, and they are the electric wires of the body. Irritation is so sure to annihilate all magnetism that its presence in any form cannot for a moment be permitted.

A wrong diet produces both pain and irritation. It puts the digestive system out of order; and, while nature kindly conceals its havoc to our sensibilities in the hope that recovery may smooth over the injury, the sapping of our best vitality is always going on when wrong foods are eaten. This must never be forgotten. Disorder, distress, indigestion and internal disarrangement are just as likely to drive the buoyant vitality out of the body as is the toothache; and the latter is a foe to all the sprightliness of life.

On other grounds than those of pain and irritation, a meat diet is injurious to the development of vitality. It is second-hand food. It is half-decayed food. To live is to change. The grains that may be kept in barns for years and years and never lose their vital force nor show signs of disintegration, when they become flesh in the body are incapable of holding life long. Meat in the same barns would be rotten in two days. The animal, or the human being that is alive to-day and is dead to-morrow, would yield to the laws of dissolution the day after. This is true of the meat that is eaten.

New, fresh life from which the living principle is escaping or has just departed, is quite different from the same flesh a few hours later when the animal heat has gone out of it; yet, at its best, it never has the vitalizing effect of grains.

The best plan is that which passes the food from the vegetable at once over to the human body; that is, that does not wait for it to enter other animal life. The next best plan is to take meat in small proportion with products of the vegetable kingdom, and get the meat directly from the animal's life. To wait until rigidity has set in is to lose ninety per cent of its value. All animals that prey upon others, know this law by instinct. But despite the fact that a non-meat diet is the best, a change to that would be disastrous. It always has been so. A man who, to get thin, shifted to an unusual proportion of meat daily, although he ate less than usual in total weight, found that he had suddenly developed stone in the kidneys and uric acid in the system from which he died in ten months. The dropping of meat is never so serious; but nature has created man's digestive organs for both kinds of diet in cases of necessity; and, above all, she decrees that a change should be gradual. If one were to give up meat-eating, we would advise that it be done through a gradation of at least three years. We think, however, that the better way is to take from one to three ounces of fresh beef, lamb or fowl daily, depending upon previous habits.

TWENTIETH GRAND PRINCIPLE

Animal magnetism is a combination of all the vital kinds of electricity.

We live in a sea of energy. The air about is full of it. The water is full of it. Out of the sun's influence mechanical electricity is obtained. Out of the same influence the whole realm of free nature secures its great fund of natural electricity which teems in all the life it surrounds. Out of the same fund vegetation creates its vital force, and combines the two to produce its fruits and seeds. Animal life draws

strength from the same inexhaustible supply, and, as the plant depends upon two kinds, the higher kingdom depends upon three. Matter has but one; vegetation two; the animal three. Matter is brainless; the plant is intelligent, or it would not lay its cells in order; the animal feels and thinks; man reasons.

If the animal's vitality is no more than that which is required to maintain its organic existence, it will live, thrive and grow as flesh. This condition is seen in young children whose chief purpose in life seems to be that of living. It is found in those mature human carcasses that eat, loaf and sit by day, and sleep at night; they toil not neither do they spin; they have animal electricity but no magnetism.

To become magnetic as a product of nature, without magnetic exercises, one should live as close to nature as possible. To be a growing animal is not enough. To eat, drink, toil, rest and sleep, are not enough. These are only exhibitions of animal electricity, and then without increase or surplus. If a person were overstocked with this kind of energy, he might be no more than a very vital animal. To be magnetic is to hold full power over self and to possess some degree of power over others. We are not in the world to be subjects all. Some must lead and command; they possess personal magnetism. Others follow and obey; they have animal magnetism.

We are satisfied that all persons of average intelligence to understand, may turn their animal magnetism into personal magnetism; may increase the former and the latter; and become persons of influence over others. We exclude no one unless below what is called average intelligence. The common, ignorant and the grossly ignorant are not able to understand the force of lessons in any line of culture.

We must put these laws into practical use.

CHAPTER XII

MAGNETISM FOR EVERYONE



THUS far in this volume we have outlined the general nature and trend of magnetism. We take a step nearer to the real work, by examining frankly the prospects of acquiring the art by practice.

Many years ago the author strenuously maintained that personal magnetism was a gift, that it could not be acquired by practice, and above all things could not be taught. At that time there were quite a number of distinguished men who were in professional or political life who were reputed to possess this sacred gift in a very high degree. Their success everywhere seemed to prove that they had some pre-eminently great power over men, not only in public places, but in private conversation. This power by universal consent was called by the familiar title, personal magnetism.

Nor was it observable under these circumstances alone. On social occasions a rare few displayed it. We shall never forget the evening, when at a magnificent drawing-room reception a lady swept into our midst and by a single glance of the eye, a tone of the voice, held everybody spellbound. There were able and talented geniuses present who had hitherto charmed and won homage, but her power was so simple, so irresistible and so complete, that even the brilliant men tacitly acknowledged her to be more than their peer. She was not beautiful. Her features were neither stern nor weak. Every movement, every glance, every tone indicated something that, while it was devoid of assumption, effectually asserted a superiority of charm. It must not be said that personal magnetism belongs wholly to men.

The author still clung to his opinion that this gift could not be acquired, and in a private conversation with the lady referred to above, sought to obtain some light upon the phenomenon. It was expected that she would deny her possession of such a gift, but on the contrary she said, "I feel that I have some power over others; but a few years ago I did not have any at all."

"Do you mean to say it was not born in you?"

It certainly was not born in me. Some years ago I was quite the opposite. I had but few friends, many enemies, and was without any influence among my fellow beings. Since then my circumstances have not changed, but I have. It was not all self-training, either."

On further conversation she told the following story:

Her sister had married a politician who was reputed to be one of the most magnetic men living. Indeed, his success and his power over men and audiences were wonderful. He was well known everywhere. She sought his confidence, and by persistent teasing obtained from him the fact that he had acquired the whole power, and by a certain kind of practice and a special rule of conduct had built up a splendid magnetic body and mind. He furthermore expressed the opinion that no person is born with it, but that many are born with tendencies that under favorable circumstances may develop it; he believed that every person could acquire it, *if he or she would*.

The author was certainly surprised.

He afterwards spent years in testing the truth of the latter remark. He formed the acquaintance of the great men, who were called magnetic and influential over their fellow beings, and found first, that in proportion as they were great they were obliging, and this made it possible to converse with them. *Without a single exception these men asserted that the power or gift they possessed was acquired and not born in them.*

The question next arose, shall the persons who do not possess this power be believed when they say it cannot be

acquired, or shall those who possess it and *know* how they came with it, be credited?

We are sure that it *can* be acquired.

What is personal magnetism?

It is the power to control persons who come within reach of the voice, eye or touch.

Is it anything like mesmerism?

Probably nothing at all like it. Mesmerism is a deadening of nerve force and a capture of the belief of a victim. Personal magnetism on the contrary is noble, pure, lofty and sublime in its influence upon the mind of the possessor, and upon those who feel its spell. The minister who possesses it is inspired with a power almost God-like; the lawyer, who wins as Rufus Choate did nearly every jury case he ever tried, compels an admiration for himself and his cause by the ennobling influence of this gift; the actor charms; the physician gains his victory for good; the lady entices into a pleasant homage. There is always a joyous, exhilarating, fascinating feeling which is shared by both the controller as well as by the controlled, which is said not to be the case in mesmerism. More than this, it always creates in the controlled some degree of the same power over others, which mesmerism is said never to do.

The power of personal magnetism is so gentle and yet so effective that the person controlled knows nothing of the process going on, and thinks and believes that perfect freedom of will is his, which is probably the case, and he always wills to do as he is inclined.

The art is not speculative. There is not a single page of this book devoted to notions, whims, or fancies. The plain facts are adhered to; results are aimed at; the whole object of the book is to prove what can be accomplished in the reader, not what pet theories may be advanced. Not a moment of time should be wasted in speculation.

The principle of life, or *vital-force*, is dealt with as an existing, controllable power. The heart is the mere physical

engine of the body, but there is a mightier force back of it, the *spark of life*, which is fed by the three great elements:

1. Human Electricity.
2. Human Magnetism.
3. Human Fire.

The combination of these three elements produces an influence as quick in its motion as light, as thin as the universal ether, as powerful as the affinity of the world systems of the sky.

The earth is on the threshold of stupendous inventions and discoveries; the intellect of man must grasp more of the knowledge of LIFE itself, if it would keep pace with the progress going on around it. We are just learning what the spark of life is; the reader of this book will have acquired an intimate knowledge of what it is; he will learn more; he will learn that it may be controlled, built up, increased in power and intensity until it is a *giant*; and he will finally learn that it may be *used* as a giant in the great battle of life.

One of the most magnetic men the author ever met, claimed with great enthusiasm that a person ought to preserve a youthful feeling and not grow old for one hundred years. His assertion did not prove true, for *he* died at the age of eighty-two by being thrown from a carriage.

The author knows of two gentlemen of great magnetism and wonderful success in life who claim to have acquired it all by years of private investigation into the subject, who are trying to observe a certain rule of daily conduct, in the hope that they may live to a great age. It was over twenty years ago when they first undertook the study and practice.

The present age is one of hurry and excitement, and is undoubtedly leading to *nervousness* and *nervous prostration* in an unusual degree. Into this whirl are carried the great geniuses in all the departments of life, while the *littleness* of the men and women of the middle and lower ranks is deprived of the hope of outgrowing itself. The reader need not cast about to find some illustration of this fact in others. Self-

study will sufficiently prove it in every reader. You are constantly yielding to the limitations of your power.

The immortal poet who uttered the words: "*Haste not, rest not,*" struck the key-note of many a grand life. A steady purpose in life, attended by unceasing effort, will accomplish all or nearly all that one can desire. But it is one of the greatest sources of irritability to hurry, get excited and fail. And irritability is an enemy of the magnetism we are aiming to generate and control.

The *vital-force* or the *spark of life* consists of three elements: Electricity, Magnetism and Fire. These are constantly being generated by the principle of existence, and in persons of normal self-control are used only as fast as produced; in persons of weak control they are wasted faster than they are generated; and in persons who rule or control others and generally win the battle of life, the nerves and brain are generally super-charged with those elements. The ability to super-charge the nerves and brain with electricity, magnetism and fire is the result aimed at in the exercises which are called the cultivation of personal magnetism, and which comprise the present volume.

CHAPTER XIII

HOW TO STUDY



VERY person who possesses this book should become related to it in one of two ways:

1. Either as a reader.
2. Or as a student.

Only the latter will accomplish the *full* results of the work. There are three things to do:

1. To study.
2. To think.
3. To execute.

There can be such a thing as reading that is deep and student-like; but a casual reader, who absorbs nothing, is the most superficial of all persons. Whoever reads the fewest books is apt to be the best thinker. A rapid reader cannot be a student.

A casual reading of this book will produce in the pupil no results whatever. It will be time wasted; but perhaps well wasted.

The author prefers that no person should have the custody of this book, excepting the owner, or excepting the person who is to use it. A book of study should have but one owner.

Lending and borrowing are relics of barbarism, and twin brothers of poverty and bad business methods.

Polonius, in Hamlet, says: .

“Neither a borrower nor a lender be;
For loan oft loses both itself and friend,
And borrowing dulls the edge of husbandry.”

But a stronger reason prevails in the present instance. The purchaser of this book, or whoever studies it, should at once procure some strong but thin writing paper, and paste leaves between all the pages of this volume, in the chapters on Exercises. On these blank leaves he should keep a record of his practice and the time when it is first undertaken, the amount of time each day, and the progress made. Annotations of all kinds pertaining to the study and practice will be found beneficial and of great value to the student.

The high character of the results to be attained necessitates constant companionship of book and user, which is impossible if two friends or two members of the same family are using the same copy; and is just as inconvenient as one plate would be to two hungry people eating out of it.

The mark of a true student is in note-making. People who absorb the most, observe the most; and the noteworthy facts are preserved. This has been true of every successful man and woman who has ever lived; and a thousand instances might be cited of those who preserved in the form of notes every occurrence that had value.

You meet people every day. They meet you or others. You know what they say, and from that you judge of their motives and their attempts to influence you or others. Not a single day will pass without one or more illustrations of the power of magnetism being exerted, even in some slight degree. The really magnetic people you will not meet, for their ability has carried them to a higher plane of success, and they come across your path but seldom.

The preparatory lesson is a simple one; but, if you pursue its plan faithfully, you will agree that it is a most important one. It consists in becoming a conscious observer of every transaction between yourself and others, or between other parties in their efforts to gain advantages. Let your mind be awake to the fact that, however trivial the occurrence, one person will in some slight way control the other.

Your observations must be conscious; that is, you must say mentally, "I am watching this affair to see who appears

to have the superiority." If *you* are involved, you may take it for granted that, as long as you are conscious of watching results, you will never be taken advantage of. But this consciousness must relate entirely to the question of who has the superior influence.

The following facts are preparatory principles, and embody in part a review of what has already been said.

1. The human body is a collection of individual energies.
2. These energies are adrift.
3. Life is an expression of drifting energies.
4. Drifting life involves a vast waste of energy.
5. Nature, left to drift, overflows with energy. This is seen in buds, blossoms and fruits, and in all impregnation, as well as in a thousand other facts of life.
6. Concentration collects and holds the energies of the body for some specific use; and here magnetism begins.
7. There is no limit to the power of the nerves, when directed by the will. A human being is capable of anything.
8. The muscles are but agents of the nerves.
9. The nerves are agents of the concentrated energies of the body.

Having generalized to this extent, we will proceed to the discussion of these laws as crystallized in the form of principles. In this way everything will be better understood. For the present we must be getting ready for the technical training which appears in the latter pages of this volume; yet the steps taken in getting ready are progressive and productive of results.

TWENTY-FIRST GRAND PRINCIPLE

Mental electricity is generated by conscious attention.

If you allow horses to roam at will in the pasture their energies are wasted, and their future usefulness will be abridged. If you use the muscles of the body with indifference, they will possess neither strength nor trained value

in any department of action. If you permit the brain to wander about and roam at will over fields of interest, its power of concentration will be lost, and weakness follows all lack of concentration.

Loose reading takes away this ability. The knocking about of the mind in daily flights to sensations found in the papers, or the feeding of the most depraved of all mental tastes, curiosity, by pursuing items of special news, or the stimulating of the emotions by exciting novels, as well as the general habit of inattention seen in usual conversations, are quick destroyers of the highest form of vital electricity or personal magnetism. In man the mind is the engineer and the pilot. It must retain its place and its control over the vast enginery of the body, or the great craft will drift to disaster.

Conscious attention is of the highest possible value as a means of generating this best of all forms of power. It does not do all the work, nor a tenth of it, but it performs a necessary part in the development of the coveted energy. Magnetic persons are well known, and they show this faculty of fixing the whole mind upon what is transpiring. If you address such a person he gathers all his attention like so many parts of a splendid machine and lays them before you in detail. If you appeal to his sympathy it is yours; the appeal is not met by mind-wandering, drifting of the thoughts or a half-hearted response. If you seek information, it is ready if it can be supplied; and, if not, then such guidance as is possible will be tendered to you.

Magnetic persons never listen by halves. With them it is all attention or none. They show full deference, or they are unapproachable. As the art of control is chiefly the art of winning, they give no offense, yet are not sycophants. These distinctions are important. A poor listener is almost always disliked. You know when you must struggle to hold the attention. The cat-and-dog life of some so-called friends, and of some married couples, is generally accompanied by

this constant endeavor to be understood, as in the following illustration:

Husband. What did you say?

Wife. I spoke distinctly. I told you that the next day they left town and never came back. See?

H. Yes.

W. What?

H. Of course I see. They came back to town. I heard it all.

W. They never came back. You sit there looking at the ceiling, thinking of everything but what I am saying.

H. I tell you I heard you.

Another case is typical of the fashionable woman who looks you full in the face and doesn't think of anything. We will call her Mrs. B.

Mrs. A. As I was saying, the first part of the exercises continued rather too long, and we got wearied.

Mrs. B. Indeed.

Mrs. A. And we did not wish to do anything to show that we were wearied, so we remained. You understand?

Mrs. B. What? Yes. Perfectly.

Mrs. A. And we were well repaid. The most delightful time followed. We gathered much information which we would have regretted the loss of, if we had not remained. I presumed you are interested in the life of R—— and the influence he has upon the world of to-day. You understand?

Mrs. B. Yes, indeed. Why, of course. Who was it you mentioned? How beautiful it must all be.

And the woman was ogling an imaginary vacuity miles and miles beyond the opposite wall.

Such persons are not only devoid of all magnetism, but are tiresome bores. To talk to a poor listener is bad enough, but to have an upturned face and empty head poised just in front of you is much more exasperating.

The power of mental concentration is acquired by steady practice. It is hard work at first, but it pays. The best of all methods is to fix the attention upon the mind and ideas of

each individual who addresses you, and not allow your interest to flag a second. Even if worthless thoughts are expressed, the exercise and training are of the utmost value to you. Listening to sermons is one of the severest and yet one of the best means of learning to fix the attention.

TWENTY-SECOND GRAND PRINCIPLE

Animal electricity serves only the brute creation.

As we have hinted in earlier pages, the power to lure other life to its death is undoubtedly bestowed by nature as a means of self-preservation. A balance is maintained by affording to each species the weapons of defense, but only against common attacks. The electric fish that charges the water with a shock which is too much for the approaching enemy, employs an instantaneous tensing action that creates the power out of the general life of the fish. The claim that it is stored away in a battery is not borne out by facts. Yet the electric fish is not always immune, for it would so multiply as to drive all others out of the ocean.

Then the ink fish, that makes the water cloudy, is likewise following a law of self-protection. The smaller fish are able to retire to nooks that cannot be reached by the larger species; yet when they venture into greater expanses of water they stand more than an equal chance of floating down the throats of their pursuers. The birds of the air are equipped with various means of defense. Animals that live upon the earth protect themselves in peculiarly different ways. The horse has nothing but his heels with which to combat a foe; he may kick or run. Horned animals are armed at the opposite end. Then others are given teeth and tusks. The elephant has his trunk and his powerful tread. The bear hugs to kill, or breaks his opponent's back by a blow of his paw. The poisonous reptiles and insects depend upon a fatal compound that is dreaded so much as to ostracize the creatures; they are let alone. The porcupine shoots barbed quills that eat their way into the vitals of their victims. The pole-

cat defends himself by a rank odor that is a disgrace to his kind. Moles hide so cleverly that they are rarely caught. Bats and owls are protected by the night's darkness. Tree-toads are of the color of the tree; and many species of lower life are given colors exactly like their surroundings.

Against this unending variety of self-defense we have the power of animal magnetism to lure them to their death. We cannot take the time at this place to discuss the many ways in which the power is exercised. It is commonly illustrated in the familiar habits of reptiles, birds, felines and others of stilling the resistance of their prey until they can be caught. The charm of the snake is sometimes thrown over a human being. A child has been fascinated more than once by a venomous reptile. The boa is able to put the lamb to sleep and thus approach it. A woman was once caught by the brilliant eye of a huge anaconda and held powerless until overcome. In other instances the speed and fury of the enemy are evidences of the irresistible force of animal magnetism, and in all cases this power is given by nature to take away from the victims all sensibility to pain. Suffering is entirely removed. Death is delightful in the jaws of brutes.

TWENTY-THIRD GRAND PRINCIPLE

Mental electricity serves only the human species.

It becomes necessary to draw the line between the will or determination of brute life, and the will or determination of the mind. A physical purpose is often carried into execution through animal magnetism. The power to hypnotize, to put into a sleep or a dazed wakefulness, is part of animal magnetism.

No human being, dealing with another human being, has a right under normal conditions to deprive the other of the use of his faculties. To use animal magnetism is wrong. The victim is never so bright afterward. If the law of life compelled us to kill and devour him it would be a mercy to

hypnotize him, especially if we were to commence to eat him alive. But such law belongs to the brute realm.

Imagine a man in love with a woman who was slow to give her consent to marriage, trying to win that consent from her by the act of hypnotism. What has he gained? A dead thing. Certainly not her consent. He might as well use a club to deaden her opposition as to put her into a cataleptic sleep. All this is animal magnetism, and belongs to brutes for brute purposes. Man possesses the faculty because he is an aggregate collection of vegetation, brute and human.

On the one hand the consent is given negatively by destroying the conscious mind. On the other hand, personal magnetism awakens the whole being, stimulates the heart, wins the good opinion, betters every faculty and makes the woman a more desirable companion. A hypnotized subject is a temporary corpse, even to coldness and rigidity. A magnetized person is not a subject, but a peer for the time being. Humiliation and shame give way to exaltation and pride. The man who loves a woman and who wishes her full consent, must not make her his slave, but his idol. To raise her in her own esteem, to surround her life with his own appreciation, to excite into being the charms that rest so grandly upon her nature and pay homage to them—this is magnetism. She feels her better self to have sprung into recent existence and finds it inextricably involved in his life. It is the heart-throb of the child for the parent, and of the parent for the child.

Sex influences are interchangeable, and the man who can exalt woman by his own magnetism has won her. There is no escape. Likewise the woman who can exalt man has won him. When the child is cowed by the nervous energy of the parent, it is animal magnetism; when it is brought into a state of obedience by methods that exalt its little and beautiful nature, that is magnetism. More of this power is needed in home life. The sexes are opposite poles. They are best held together by magnetism, as is explained in the larger volume, known as *Man and Woman*, or *Sex Magnetism*. Magnetism is of two poles, and sex energy runs in the same divergence,

each seeking the other pole while maintaining opposing natures. The study is exceedingly valuable as well as interesting.

Mental magnetism is an all-powerful tool of one's personality. It never harms another. It always helps both persons involved. It does the mind good. We have compared it with animal magnetism in order that the difference might be apparent. The latter joins well with the former so long as the mind is in control, for all the vitalities are means of additional strength to this one supreme power.

At this point it may be well to again remind you of the general purpose of the study of magnetism which is:

1. *To emancipate people from the slavery of the influence of others.*

2. *To teach each member how to take advantage of every opportunity in life.*

When these two objects are attained by any person, the character of the individual is completely altered.

CHAPTER XIV

FACTS FOR GUIDANCE



MUCH that has thus far been presented may be taken as helps to the establishing of a permanent regime whereby the power of magnetism may be rapidly acquired. It must be remembered that methods of living, of doing, of talking, of meeting others, of executing the duties of the day may go far toward creating this power. Thus the art of collecting the vital forces of the body, of concentrating their strength upon a single purpose, and of subjecting everything to this end, does not need exercises for its development, but is rather a fixed habit acquired by attention to the details of the day. It comes from a study of self, rather than by abstract practice.

It is possible to train yourself so as to make every act of life a loss to your magnetic powers, or a gain. Take for instance the development of the magnetic eye, which is the gathering of the *vital-force* when operated by the nerves of sight. The brain looks out through the pupil of the eye; it is a terrible engine of human electro-magnetism, often super-charged with energy. It is related that an ancient Greek at one time by a single glance paralyzed a strong man. The same thing might be done again. Many a person quails and flinches before the eye of another.

James E. Murdoch testified that when acting with the elder Booth he was brought to a complete standstill on the stage by a glance of the eye of that great tragedian, and was completely powerless. Mr. Murdoch states the occurrence in a book which he has published. Other actors and actresses have accomplished the same thing.

A teacher who possesses magnetism can easily subdue

and control pupils, however unruly, without the use of rod or scolding or punishment of any kind.

It make no difference how hardened a person may be. Andrew Jackson, unarmed, took into custody an armed desperado, whom the armed officers were afraid to approach. The man said he did not know why he yielded to Jackson.

A lawyer may, without brow-beating, obtain the *truth* from any witness, and sometimes, we regret to say, he may win his cases when he ought not to. Rufus Choate once said, "Give me a just case and no power on earth can cause me to lose it." This great lawyer was exceedingly magnetic, and his record shows that he won almost every jury case he tried, both good and bad. The criminals of Boston knew this, and one of their number said, "Bejabers, there's a man that can git me cleared of sthealing even wid de sthollen property in me boot-legs." Choate was so feared by his fellow-lawyers that they attempted a scheme to disbar him, but it failed.

A clergyman not only may do effective pulpit and parish work, but he may readily avoid the dangers attending his social life and the many unpleasantnesses which are apt to arise in his church life.

Many a parent has controlled a child by the mere glance of the eye.

It may be asked how the eye can convey vibratory action to another person's eye. The answer is this: Light is admitted by all scientists to be vibratory. If its vibrations cease, we have total darkness. When we see anything we see some form of light. It is this form of light we see and not in reality the thing itself. The thing itself consists of surface and interior; no one pretends that we ever see the interior of a thing (unless we cut it open, in which case a new surface is created, and the interior is still beyond us); and as only the surface is visible, and all surfaces lack thickness, the visible part is only a super-surface made by the light covering the object, which varies in color and shade by the nature of the object and its position. All shadows have some degree of reflected light.

Light, therefore, is all we see, and as light is *vibratory*, the influence from eye to eye is easily transferred.

But a deeper and a stronger power is behind the eye-energy. It is now well known that there is a universal, all-pervading ether, that is *within* all the air, all water and all solids. This ether is to our atmosphere, what air is to water, or gas to a sponge. It has waves of its own, as the sea has.

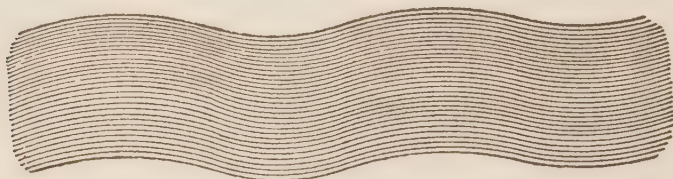


FIG. 1. A STRONG MAGNETIC WAVE.

In Figure 1 is seen a wave of ethereal ocean. It has been pictured in one of the great New York magazines; and special proofs of its mechanical force have been given. It is sufficient for this work that such a wave exists. There are three kinds of wave-seas:

1. Water.
2. Gases.
3. Ether.

By ether is meant that fine inner atmosphere that permeates a solid metal as easily as gases permeate the air. By gases we refer to every kind, including the air itself as one of them.

The water may sweep in waves from continent to continent.

The air can convey no sound that does not throw its body into waves; and we have only to imagine the air to be like the ruffled sea, in order to understand what its waves are. So the ether is a more restless and more effectual mass of vibrations when charged with nervous influences.

When you possess voluntary control and mastery of the nervous influences, you wield the power and art of Personal Magnetism.

In Figure 2 is seen a calmer transmission of waves across the ethereal ocean.

These vibrations deal with the ether in combination with some force of the body. Thus, if we grasp a person by the hand with some magnetism in the touch, we employ muscles for the flesh, nerves for the muscles, and the energy behind the nerves for the ether. If we look, the eye employs



FIG. 2. A CALMER MAGNETIC WAVE.

the atomic vibrations of light, and the energy behind the eye employs the ether. The double vibratory actions are best realized in the use of the magnetic voice; for the sound is conveyed by air-waves, while the magnetism is conveyed by ether-waves, both acting in harmony.

In Figure 3 is seen the ether conveying a tempestuous wave of passionate magnetism, such as we experience when we witness one of the few really great actors of today, such as Sothern in Othello.

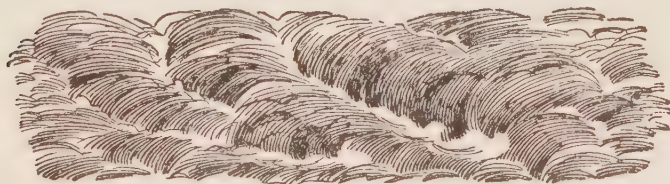


FIG. 3. A STORMY MAGNETIC WAVE.

The law of influence is by far the most important of all. To understand it thoroughly is to grasp at once the central thought of the whole work. What is meant by "exciting a similar or responsive state or condition of mind in the person receiving it?"

To any person understanding the principle on which the telephone or radio conveys sound, the meaning is quite clear. Sound is vibratory; its vibrations by their variations of character produce vowels, consonants, words, qualities of voice and inflexions. If these variations of vibratory action are preserved as they are being transmitted over the wire, or as broadcast by the radio, the exact words will be reproduced. The person speaking causes the sound variations (so fine as to be undistinguished by the ear as vibrations) to strike a movable disc, which by its motion is constantly interrupting the flow of the electrical current. These interruptions vibrate the disc at the other end of the wire or in the radio receiving instrument. The ear placed at that end will receive the same kind of vibrations as were made to vibrate the first disc. This is an illustration of "exciting a similar condition," etc., in the person receiving. Now, the recipient has no control whatever over the matter, especially if he is a passive recipient. He cannot by his own will-power, his thought, or his emotions make the words any different; of course he can stay away from the telephone or radio, but in the case of magnetism there is no staying away if the eye is seen, the tone felt, or the sound heard.

To make the comparison clearer, we may say but one thing more. The vibratory action is found to be received by all within its reach, and it spends itself by transplanting in the mind of the recipient the will-energy of the giver, from which there can be no recourse.

All this, of course, presumes that the giver possesses magnetism.

CHAPTER XV

THE POWERS OF THE BODY



WE will come closer to the work at hand, step by step, and chapter by chapter, until the reader will be found in the midst of it and far advanced along the highway of success. In fact it is the author's purpose to conceal from the pupil the exact stage where the development begins. The reading of ideas may result in the creation of this power. You ask how that can be. How can reading a book make a singer, a speaker, or a soldier? Of course all art must be put into practice; but a guide post may start a traveler on the right road. For instance, look at the case of a man who showed evidence of having enough vitality to base magnetism upon; but who leaked out all his energy in little motions. He was nervous and fidgety and had neither control over himself nor any one else. We told him one day that he wasted enough electricity to give two persons sufficient magnetism for successful lives.

That was enough. He caught the remark as a thunderbolt of information and acted upon it. The saying or the printing of the idea would have been the same in result. Had he read it he would probably have taken lesson by it just as well as by having heard it. The reduction of his wasting movements, of his uneasiness, his lack of nervous control, required no more time than it did to give way to them. He resolved to master himself. That was to be done by destroying every one of those little motions of hands, head, knees, feet and general body. He set about doing it. Not a minute of time was devoted to practice. When his fidgety movements had been conquered his leakage of vitality ceased. He was soon full of vitality, of nerve force, of energy, of elec-

tricity; but not of magnetism, for he had not learned how to use the power.

He proved the wonderful value of storing up electrical vitality. He acted upon advice. An engine that makes steam with all escapes open; he was such a machine at first. Then, when he learned how to shut off the escapes, he was an engine of great power with no engineer to run it. To him the development of the most powerful and most dangerous form of personal magnetism would have been but a brief and easy step, had he taken the trouble to learn the simple process whereby it could have been accomplished.

Thus we see that reading may of itself start a person into habits that lead to the acquisition of this power. In such case the practice requires no time, for it is merely doing in a certain way the things that have to be done in any event. We come now to some important laws.

TWENTY-FOURTH GRAND PRINCIPLE

Mental electricity expends itself in the action of eye, voice and touch.

The power of the eye is greatest, for it is almost a part of the brain itself. That the voice may have mind in it is amply proved every day in every life. How a thing is said may be more important than what is said. The maiden may say to her lover, "I do not like you," in such a tone as to convey the deepest love. The man who referred to the canine pet of an old maid by saying, "That is a pretty dog," in a tone of sarcasm made her angry, for he so colored an innocent statement that it took a meaning opposite to what it would have borne if in print or writing. The mind may do anything with the voice. It often magnetizes it.

TWENTY-FIFTH GRAND PRINCIPLE

Personal magnetism is a concentration of the body's energies.

As long as the powers and faculties of the body remain scattered, no matter how strong they are they will accomplish

no great purpose in life for they are not acting together. One of the most skillful and most telling of the arts of magnetic control is that which whips into line for one great end the scattered powers of the faculties. This is acquired by the mere resolution to acquire it, and by constant watchfulness over every act of the day. Soon the mind becomes an engine of tremendous force.

TWENTY-SIXTH GRAND PRINCIPLE

Concentrated energies act as a single whole.

The mind is the best engineer for this union of the multitude of powers that live within the body. Let the mental control be lost and the whole force scatters into opposing energies. A mob is dangerous to itself if there is no leading impulse directing it to some fixed end; and a rabble of twenty thousand strong men may be annihilated by a regiment of armed soldiers obeying the orders of a single officer.

Already we have suggested the tremendous results that follow the stoppage of all leakage of nervous electricity. Yet we said that the accumulation of power was not enough without the knowledge of how to use it. Now add to that result the ability to concentrate all the energies of the body to the accomplishment of a single purpose; and we have two elements of power that of themselves will elevate their possessor to the loftiest realms of influence; yet neither of them will require time from other duties or exercises for practice. They only shape the current of each day's duties, and march the details of events into more promising highways.

TWENTY-SEVENTH GRAND PRINCIPLE

Every microscopic cell is a generator of electricity.

It has a value in that it tells us that we are always developing the very power which we seek. A woman wrote most energetically saying, "Oh, if I could only generate this force in my own body, I would give everything." We wrote her that she was doing it all the time. "Why, madam," we said,

"you have countless millions of life cells in your body, and each one has a vital center where electrical energy is always developing, as the cells come and go." Then she asked, "What becomes of this electricity?" And we answered, "That is the question."

What, indeed, becomes of the countless millions of little throbs of electrical vitality that are born every second in your body? They disappear, dissipate, vanish away and are lost. Look into the power-house of a great electric plant. A vast amount of this energy is generated. Suppose there were wires leaking it out in hundreds of ways how much would the concern have for driving its cars or lighting the homes of the people? None at all; the fluid is wasted as fast as it is developed. Yet the engines are strong, the plant is a mighty one and the quantity of the fluid that is collected is all that could be asked for. Not until the leakage is stopped will the energy be controlled; then its usefulness will be immediately apparent. This is the story of many a human life; the vital energy is developed, wasted and lost.

To a man or woman of intelligent ambition we need not say that the two ideas already suggested are sufficient to change a life from one of failure to one of mighty successes; prevention of waste and concentration of energies. Yet while enough has been presented to make this course of training exceedingly valuable even if we were to stop here, we are but on the threshold of the work. Before we finish this volume we will have presented a complete and thorough system of magnetic development.

TWENTY-EIGHTH GRAND PRINCIPLE

The ganglia are storage batteries.

This introduces the word ganglia, which is a plural form of the Greek ganglion, or nerve cell. A microscopic flesh cell is so small that thousands of millions of them might be contained in a drop of blood no larger than that which could be held on the point of the finest cambric needle. A

ganglion is a large cell, composed of gray matter and charged with electricity; not mechanical, but animal and mental electricity. Wherever in the body these cells exist there is thought. As more of them are found in the brain than elsewhere, that organ is properly called the seat of the mind; but all scientists agree that where there are ganglia there the intellect exists.

These electric cells serve the purpose of collecting enough of the generated energies of the smaller microscopic cells to carry on the functions of life. But they may be weak and helpless storage batteries, nearly empty, in which case the body and its organs are sickly; or they may be strong, full, enlarged, even supercharged batteries, in which case the body and nervous system are bright, buoyant and filled with superabundant vitality. As we have seen, the various forms of energy are co-existent and co-related; although their uses may be wide apart or may be controlled by the different purposes of the individual.

TWENTY-NINTH GRAND PRINCIPLE

The nerves are electric wires.

We see now the facts. While natural electricity is free and at large, vegetable electricity is confined to structures that obey a blind intelligence, and flesh organisms are veritable electrical machines. It is a fact that the bones are the stanch columns and supports of the body, without which there could be no strength. It is a fact that the bones are pulled in every direction possible to them by cords or muscles, whose sole office is to move the various parts of the body at will. Then comes the stranger fact that the muscles are excited to action by currents of electricity that travel along wires, just exactly as messages and energy are sent along the mechanical wires.

As these wires cannot generate, collect or hold the fluid in their own limited dimensions, they must be supplied from some means of storage, in the same way that the wires of the mechanical world are supplied; and the ganglia are cell-batteries that do nothing else but collect and hold the energy.

But they do not generate it, any more than do the batteries of commerce generate their supply of the fluid.

It is not then enough that this wonderful body of flesh is a constantly active electrical machine with all the appliances known to such machinery; but the power to get the fluid and place it in the batteries is a matter of important consideration. Health of the nervous system must be sought and secured, after which the functions of generation, development and storage are to be stimulated to the highest degree necessary. Our present purpose is to show that we are made for electric and magnetic life, because we are built for no other kind of existence. The fact that we have allowed ourselves to be useless in great part in these lines of development, should not deter us from returning to the enjoyment of the powers which a kind Providence has conferred upon us.

THIRTIETH GRAND PRINCIPLE

Self-maintenance is the smallest duty of the human species.

Although it seems like a proposition in philosophy, it is really the warning cry of this volume. When the question arises, What is the chief function of all these electrical powers of the body? We are tempted to reply that their only purpose it to sustain the life of the individual. For what is that life given? To keep the organs active, the heart beating, the lungs breathing, the digestive tract in operation, to supply thought and feeling, purpose and execution; but for what end?

When a man dies what has he accomplished if his life has been successful? He has clothed his body; but what for? So that it may be protected from the storms and cold, in order merely to exist and have the ability to get more clothing for the same circuitous purpose. He has fed the body; but what for? So that it may get strength to keep up the battle of life and thus secure more food for the same end. He has sheltered the body in a home. He has earned pleasures to give variety to his mind. He may have attained con-

tentment and satisfaction. He may have provided for his family; but he cannot give them more than these things which we have enumerated.

When he has done all that he could have hoped to do, there comes the realization that he has not done much. A machine that cannot do more than to keep itself going is of no value whatever. So the best life is empty unless it can pass beyond the line of self-support and self-satisfaction. The same faculties that serve to sustain the body's needs, are given double and triple uses. No doubt the sense of smell in its animal realm gives knowledge of the fitness of foods to be eaten; we catch the odor of tainted meat, sour milk and numberless things ere they are received into the mouth, for the nose stands sentinel just over the lips. No doubt the sense of sight is designed to espy the presence of food and materials needed for the body just as the sense of hearing is employed to lead us into the presence of life, of running water, of animate nature where the supplies of the body are to be found.

But these are material uses only. The nose scents the delightful fragrance of flowers; things that do not grow to please the stomach or to sustain life. The eye witnesses the beauties of color and form, in flower, sky, human face and rich art. The ear is the avenue of exquisite music, sweet voices, tender tones, love and melody. Thus we see that we have other uses for these senses.

What is true of one faculty is true of another. The power of the electric system in the body serves the purposes of the life of flesh; but it has been proved and is now being proved every day that there are higher and grander uses for it. No person has a right to live for the mere renewal of the daily needs of the flesh. The vast majority of humanity will do no better or will fall far short of even this accomplishment and it is a sad reflection that they cannot keep the machine in order that has no ambition to do more than ruin itself. They cannot perform the smallest duties assigned to the human species.



END OF THE
THIRD STEP

ACQUIRED
MAGNETIC
CULTURE



IN THE FOURTH STEP NATURAL MAGNETIC HABITS

CHAPTER XVI PREVENTING LOSSES



ERE we are in the direct line of advance in the thick of battle. We now come to the heart of magnetic culture—the work of actual acquisition of the cherished power. A glance backward to the first chapter—a look downward over some of the steps we have taken—will show you the easy introduction to what seems a difficult undertaking for some persons. The First Step or *Sources of Magnetism* gave you many familiar ideas. It showed clearly where, within the human make-up, we can expect to find the birth and growth of the power we seek. Then came the Second Step *Enemies of Magnetism*, with its fascinating presentation of those acts, habits and errors of brain and body which waste and leak away the normal generation of magnetism. Just as the preliminaries for developing a vast reservoir of water power is to stop leaks, and arrange for accumulation, so in Magnetism, the first requirements are a knowledge of how to avoid wastes, and arrange for accumulations.

The Third Step, *Acquired Magnetic Culture* brought us closer to the work to be done, by showing the different kinds of electricity that interweave with magnetism; it presented laws and fact in abundance to afford more help and light. It showed what your possibilities of magnetic culture are; how to study to get results. And now you plunge into the very heart of personal magnetism, through the actual exercises that CREATE and STORE the power within brain and body.

Now comes the test that shows how much will-power you have—how much sincere desire to come into the possession of the crowning accomplishments of personal magnetism.

There is but one normal, natural way, in which energy and power can be supplied to your body; that is through wholesome food properly digested. There is but one way in which the power of magnetism can be increased within your make-up—and that is by means of actual exercises of the muscles and brain matter. It is the present Step which determines your success or failure in the cultivation of Personal Magnetism.

The plan of the different steps has been adopted with the purpose in view of producing the most speedy results in each member of the Magnetic Club. In the preceding editions of this work we have never attempted to systematize the methods of study nor to direct the reader into exact lines of procedure; but we think that both the subject-matter and the ambitious pupil are entitled to every possible consideration, and a carefully arranged plan is now set forth in the present work. No better reward can be conferred upon us than to have evidence of great progress on the part of each pupil.

The Habits Period brings us to the place where something is to be done, although the preceding stage afforded ample opportunity for putting two great laws into practice. The requirements now shift into the actual adoption of certain ways of living and certain lines of conduct toward yourself, in order that the power of magnetism may be developed the more rapidly.

These take no time. They are not exercises, but habits. Everything you do is done in some way; if it is not one way it is another. To do a thing right is no harder than to do it wrong, taking the average of everything. Nor does one way require more time than another. Thus if you find yourself giving way to feelings of irritability or becoming restless when affairs embarrass you, it takes no longer to sit, talk, walk and act calmly than it does to do the same things nervously; the wrong way produces the most disastrous results, while the right is exceedingly helpful. This is merely an illustration of what may be meant by the formation of habits that take no time either to acquire or to maintain.

THIRTY-SECOND GRAND PRINCIPLE

The body is insulated.

This principle still carries the idea of the electrical machine and battery. To generate electricity and make it valuable, it should either be controlled in its escape or else stored in batteries for use at will. Anything that is insulated is capable of holding whatever of the fluid it may contain; but let it be defectively insulated and the force will ooze out and be lost, perhaps gradually.

The human body is naturally protected from the escape of its vitality when left to a state of nature. The head is the only exposed part of the general body, and nature has covered that with a coating of hair, which is the most perfect of all insulators; and when the hair is not less than two inches long, the vitality of the brain is protected and increased.

Then the feet, which are constantly in contact with the ground in state of nature are given a horny coating caused by callousing of the surface; and this is a perfect non-conductor. The wearing of shoes is rather different, inasmuch as friction is not a factor in the development of an insulated surface. The hoofs of animals are the outgrowth of constant contact with the ground; and human feet have been known to accumulate a half inch in thickness of the horny substance, while some persons claim that even more has been developed by hard usage over rocky ground.

In a state of nature the tendency is to stimulate hair by exposing parts of the body; and some races are called hairy. In a few instances absolute baldness has been overcome and a full growth of hair secured by exposing the head to all conditions of outdoor life, in rain, snow, sun and wind; but the results are not always certain. The Ralston Club made the effort to find out if such exposure would in a majority of cases start hair to grow when the head was completely bald; and got satisfactory results in a minority of the experiments. Few persons are willing to take the chances of colds and neuralgia; and a sufficient time is rarely given to the tests.

The skin itself in normal conditions is a non-conductor. In countries where the vigor of the climate affects it, there is a tendency to a hairy growth. Air is a stimulant to the development of the horny surface of silicon that is so valuable a protector, although it is constantly sloughing off as new skin forms. The wearing of clothing is not always conducive to this condition; but everything depends upon the character of the texture and the circumstances attending its use.

THIRTY-THIRD GRAND PRINCIPLE

The hair is a protector of vitality.

We refer to the hair of the head; but the same law applies to all parts of the body. By vitality we mean life, health, electricity and nervous vigor. It is a serious mistake for a man to have his hair cut close. It should be at least two inches long, and we recommend twice that length or even more, if convenient.

The oft made claim that long hair is conducive to magnetic development has sometimes been stretched to mean that it will actually generate the power; but this is not so. Long hair protects the body at the extremity of the head; it does not generate any electricity, but holds in what the body itself generates, provided there is no leakage elsewhere. Thin shoes, damp feet, insufficient clothing, nervous leakage, all may defeat the good that comes from a liberal supply of hair on the head; therefore do not assume that when you have secured the one advantage the victory is won.

Our advice has been for men to wear the hair from two to six inches long; never longer, never shorter, and for women to wear it as long as they can get it to grow, unless the health forbid. But this is not enough. The hair of both sexes should be kept in its best condition. It must be aired daily. In nearly all lives it is possible to have the windows open during part of every day in winter and summer. The custom of women to go bareheaded, and to arrange the hair so as to serve the purpose and appearance of a hat, has prevailed to

some extent in Europe and America; and it is a most excellent habit.

We do not see why ladies and girls could not dress the hair and adorn it with ornamental combs, pins or other things that give the effect of headgear, without actually wearing hats. The custom would be acceptable to the public as it would beautify woman. It would be better for her nervous system, better for her brain and better for her general vitality. In severe weather she must suitably protect herself, so as to avoid colds and neuralgia. In no event wear bands or tight-fitting things about the hair. The reason will be given in the next paragraph.

Men get bald, weaken the vitality of the hair, cause disease of the scalp and do injury to their brain vigor by wearing hats that press against the scalp. No man or woman should ever do this. The circulation of the blood through every portion of the scalp is needed to supply nutrition to the roots of the hair. It is more easily interfered with than any other part of the body. If the blood cannot move freely, if it is hindered in the least degree, the roots of the hair will starve. The wearing of a hat band, or any band around the scalp or at any part of it, is one of the most pernicious habits affecting the maintenance of a good head of hair. The least pressure means loss of life to the roots, and a consequent tendency to baldness.

Men should go bareheaded as much as possible; they should not wear hats indoors, especially in their places of business; the outdoor air should be introduced into a building so that the scalp may be invigorated; and all pressure should be removed from the head. If it is necessary to be out of doors much of the time let the hat be loose, so as to avoid the tightness that cuts off the circulation of the blood.

Another matter requires attention at this place. The habit of using a comb or brush that has not been cleaned since a previous using, is the cause of nearly all forms of scalp disease. Hold the comb up to the light; do you see the collection of matter between the teeth, even though it may be

slight? Take that out and place it under a microscope; it is full of disease germs; millions of them carouse in the tiniest mass. You intended to use that comb, to pass it through the hair, to allow the points to scrape into the scalp where the flesh is tender, and to irritate the cuticle, thus allowing a fertile soil for the introduction of a dangerous foe. Pimples, sores, scabs, blotches and what-not will surely follow. The dandruff will assume a condition of disease. But the cause of it all will go unsuspected. A comb should be cleaned if you care for a good head of hair. Not only will the pressure of a hat-band or a ribbon cut off the supply of nutrition and lead to loss, but the devouring germs of disease will eat out root and all, and the hairs will topple and fall like trees torn from the ground. A pin or a thread will clean the comb; after which it should be dipped in hot carbolic soapsuds, or in strong salt water, or in listerine, borax or any good anti-septic, and then rinsed.

The hair should be exercised daily. This is best done at the time of combing, or in the morning, noon or evening. It should be well combed in four directions and repeatedly; then pulled lightly. The latter exercise is very valuable for our purpose. Pulling the hair exercises the roots; blood is called to the scalp; it comes in much larger flow than usual, and that is what is most wanted; the nutrition supplies the power of growth; old roots and deserted cavities are often invigorated into starting into life again; and many desirable results follow. This applies to both sexes.

THIRTY-FOURTH GRAND PRINCIPLE

The skin is a protector of vitality.

A weak and flabby skin is a conductor of magnetism from the body, and a serious cause of its loss. The wearing of clothing, accompanied by lack of exercise, has had much to do with the breaking down of the skin. This defective condition appears in the loss of the firm cuticle which, like the hardened foot, serves as a perfect insulator.

Not only for purposes of health but for the equally good purposes of magnetic development, should the skin be exercised daily. The best way is to rub it with the hands. The next best method is to give it any invigorating exercise that you know of or can invent.

Scientists are to-day learning that the skin is fed by the nitrogen in the atmosphere, and that it may be nourished by food rubbed upon its surface; strange as this may seem. The healthier the skin the better insulator it is for the magnetic vitality of the body. The art of feeding the cuticle is somewhat extensive at the present time. The simplest method is to give it air by the removal of the clothing; but this is not so important as to supply food for it. Masseurs who have developed good forms and ample fullness from shrunken flesh and skinny conditions, have held the secret as a part of their trade. It is to feed the cuticle with lard oil; one of the most nourishing of foods. They apply it freely and rub it in well.

As magnetism produces a glow of health and exuberance in the face, you will find its warmth following the practice of bathing in corn meal water. The nutrition, acting in conjunction with the nitrogen of the atmosphere, quickly builds a surface as fine and delicate as the lightest gossamer silk, behind which the magnetic vitality is retained and insulated. Try it. The results will surprise you. It requires no extra time, for you should bathe as often as we have stated if you wish health. Here you get the best possible health of the skin, the most exquisitely beautiful complexion, and the pleasurable glow of magnetism. Try it faithfully.

THIRTY-FIFTH GRAND PRINCIPLE

Dampness is a destroyer of electrical vitality.

Wet feet, wet clothing, wet hair even, all draw electricity from the body and reduce its magnetism. In fact a few minutes of exposure to the dampness will quickly lower the vitality, and carry off the body's heat. That which is a good con-

ductor of one may be a good conductor of the other. If you stand with clothing on in a room the temperature of which is 85 degrees, you suffer from the heat. Remove the clothing, with the body kept dry, and you do not suffer from the cold. But wet the skin and stand without clothing, and you will note how quick the heat and vitality even are conducted from the body. Raise the temperature to 90 degrees and the same results will follow. Wipe the body dry and the warmth will return.

This shows that the flesh is generating its vitality, and also shows that the latter may be drawn off faster than it is generated, leading to a severe cold and perhaps to fatal disease. When a person sits upon a brick or stone step or wall, or upon any damp place, as long as the clothing remains dry there is little danger of drawing off the vitality of the body; but let him remain a moment too long and it will be difficult to fight off the consequences. Many a death has been caught in this way. That which holds dampness or coldness is dangerous; for it acts upon the perspiration of the body, reduces it to moisture, wets the clothing and establishes a perfect conductor of vitality and electricity.

Some materials are not naturally cold, like wood, cloth and paper; while others are naturally cold like stone, brick, cement, iron, and the like. Let the latter class be ever so dry when you sit or stand upon them, their coldness will collect the moisture of the body and condense it into dampness, even if the air and locality are free from much moisture. The same thing is seen in summer when a cold surface is soon wet; the outside of an ice-pitcher for instance. Standing on brick, stone or cold earth is very bad. The leather of the shoes is a good protector of the body as long as it is dry; but coldness soon destroys the insulating quality in the manner we have stated; and dampness adds greater danger. Nearly all cases of colds, throat troubles, lung diseases, pneumonia, consumption, pleurisy, and the like, are due to this line of indiscretions; and the hope of magnetic power can have no place in the life of one who is careless.

As long as the skin is kept dry there is no chance of a loss of vitality unless the head, feet or hands cause the escape. The wearing of rubber or oiled clothing is a protection. When the habit of living in dampness has been established, the heat centers disconnect themselves from the surface of the body in certain individuals; but it is a very risky thing to attempt when one is not used to it. Bathing in hot water is weakening for other reasons; in warm water it is not very weakening unless long continued, for the heat is not thrown off; in cold water it is in some cases very beneficial when brief and productive of a shock to the system followed by reaction. But bathers are not magnetic. Swimmers are not magnetic. We know scores of men who boast of their ice-cold baths daily; and we know them well. From a magnetic standpoint they are uninteresting to the last degree, and entirely without influence.

THIRTY-SIXTH GRAND PRINCIPLE

The feet should be well protected.

We realize that most persons prefer to wear thin shoes with very light soles on them, on the ground that they are easier to the feet. They argue that as nature intends a person to go barefooted, a very thin shoe is all the better. This is not true. If a person were to go barefooted, the contact of the feet with ground and air would harden the skin and develop a thick hoof; but the kind of life one leads has much to do with the ability to endure such a method of going about. If not used to it the practice of walking barefooted would have many disadvantages, and death might follow a sudden change from the usual way.

It is not true that the nearer the feet are to being unshod, the nearer they are to nature. A thin shoe is sufficient to deny the skin its contact with the rough world, and it generally invites a tenderer care of the feet than if the heavier shoes were worn. The main thing is to do one thing or the other; either go barefooted and give full natural life to the

feet, or else wear shoes that will serve as insulators to hold in the vitality and electricity. Slippers will not do this. Low shoes will not do it; the ankles must be covered. Thin soles are all right in warm rooms; but are all wrong on damp floors, dirt, brick, stone, or cement walks. The thicker the soles the better; but they should not be clumsy.

Even assuming that the soles are thick, it does not follow that they should be allowed to get wet, for damp leather is a conductor of vitality, of heat and of magnetism. When one goes the others go too, as a rule.

Different heights of shoes should not be worn. The best is that which covers the ankles well. The same height should be adopted at all times; even if you wear several pairs of shoes in a day. If you prefer slippers, they should be worn to the exclusion of other kinds; but slipper-wearers never have much vitality. If you wear shoes that cover the ankle, it is not safe to wear slippers at all; for the high uppers protect the skin, shut it out from contact with the air, weaken its vigor and leave it tenderer than if it had been exposed. Then, when slippers are put on, the unprotected part is exposed and colds follow. That people are unconscious of the cause of such malady was proved by a number of experiments in which we advised that slippers be discarded altogether, resulting in freedom from colds where every effort had previously been made to avert them but without success.

THIRTY-SEVENTH GRAND PRINCIPLE

The clothing should insulate the body.

It has already been seen that damp feet and damp clothes will quickly act as conductors of heat, vitality and magnetism, and lead to dangerous if not fatal results. For many centuries this phenomenon went unexplained. No one seemed to understand how the presence of moisture could carry away the life of the body. When the study of electricity disclosed the fact that water was one of its best conductors, and dampness almost as good, the reason why the vitality of the flesh

was drawn off became apparent. Nature with its marvelous wisdom always sets up reactions in the effort to save life; so when the clothing has been wet the skin becomes feverish, dry and acts as an instantaneous insulator.

It has been learned that if wet clothing be removed at once very little injury results; or if it be worn until the fever of the body has dried the clothing a perfect insulation is obtained; but if it be removed before it is dried and not at once after being wet, a severe cold follows, and even death has been the fate. It is important to know these facts.

In the making and saving of mechanical electricity silk has been found to be an important factor, owing to its insulating qualities. In human life the same thing is true. Any animal fibre is a protector of the body, like wool, which is the covering of sheep; hair, which has already been amply discussed; and silk which is the fibre from the silk-worm. Next in value is linen, and least of all is cotton; both from the vegetable kingdom. Leather is from the animal kingdom and is therefore valuable.

The underclothing may be all wool, if thin and not too irritating; or it may be cotton or linen, with a very thin silk garment worn next to the skin; the thinner the better, if cotton is used for the second garment. In other words cotton should be kept from contact with the skin if possible. Silk is the best; but it may be very thin; as thickness has but little to do with its quality as a protector of the body's heat and electricity. It has been proved that thin silk underwear is more warming than three times its thickness in cotton. The ribbed silk is better for many reasons. We, therefore, suggest the following:

1. Get light weight silk underwear and stockings if you can afford the cost; without doubling the underwear.

2. If you wish to save expense get very thin silk underwear, and double it; that is, wear other underwear of cotton or merino, with the silk next to the skin.

3. Get medium weight wool stockings with No. 2, or wool and cotton mixed, in case you cannot afford silk.

4. If the silk is beyond your reach get such weight of all-wool underwear as you can afford.

THIRTY-EIGHTH GRAND PRINCIPLE

Outward cold invites the generation of vital-electricity.

When the heat of the body is being generated within it must find escape in normal measure without. This is because its accumulation will check further generation, and life will become sluggish. Where there is the greatest contrast between the outward and the inward temperatures of the body, there is the greatest vitality, up to a certain point. Life is necessarily the most active for its essential process is most vigorous. We advise the decrease of the heat of a room, and the increase of the clothing, in the manner stated in an earlier period of this volume. But it must not be forgotten that the temperature of the body itself must be maintained.

Thin clothing in a warm room is not so beneficial as heavier clothing in a cool room. In the former case the heat is produced from without, thus lowering the action of the body's own functions; in the other case the heat is produced within where the best vigor requires it to be generated. Warming the body from without decreases its electricity; warming it from within increases it. Hot weather and hot climates are detrimental to the development of this power. Summer enervates the system; and if it were prolonged and were not followed by a severe winter, few persons would be able to carry on the work of advancing civilization. We would be weak and effeminate.

THIRTY-NINTH GRAND PRINCIPLE

Excessive cold retards the development of electricity.

We have just seen that cold is a valuable aid to the generation of this power provided it remains on the outside of

the body. When it enters the flesh, the results are the opposite. A chill is always destructive of vitality, and sometimes is the harbinger of death from such loss. To be chilly is also injurious.

Laying aside the consideration of the inward coldness, we come to the fact that when life is a hard battle to keep warm there can be no magnetism. The Esquimaux are able to keep from freezing, they even maintain a living temperature in the body, but they are utterly devoid of magnetism for all the vitality is spent in the one effort to keep warm. There is no surplus for the mind and nerves.

It is unwise to go to parts of the country in winter that present a temperature too much in contrast with that which the body has been accustomed to from youth. It is unwise to go out driving on a very cold day and allow the animal heat to escape to such an extent that the blood or the flesh becomes cold. A week of care will not undo the mischief from a standpoint of magnetic study. Brief drives on cold days may not chill the body. Let them come to an end in time to prevent that result. Intelligent management will do all things about right. A brisk, quick walk in a crisp atmosphere is better than all else.

FORTIETH GRAND PRINCIPLE

Sunlight up to the point of resistance is vitalizing.

The fact that the earth comes from the sun and that all its energies are fed by this daily supply should lead us into a closer relationship with this orb. We can no more live without the sun than the fish can exist without water. We are as dependent upon it as the babe just born is dependent upon other's care.

Like food, like air, like warmth, the sun is a necessity; except that it supplies not only itself to us but all other necessities besides. All things owe all things to the sun. No plant can grow without it; not a spear of grass can lift its leaf from the soil. No bird can fly, no animal move, no man breathe,

except with the power that comes from the sun. Not a muscle is capable of the slightest action without the direct aid of this father of all influence. The heart owes to the same source its power to beat.

A room in which the sun has not shone is unfit to live in or to sleep in. It should not be occupied for either purpose. Those who are compelled to use such a room should get as much outdoor air and sunlight as possible. To be all day in a room wherein the sun shines constantly, is the best safeguard against ill health, nervous prostration and mental exhaustion. Insanity is the natural end of sunless lives. Men and women who have occupied the darker rooms of houses have fallen victims to this taint; and, on the other hand, those who formed a close partnership with the sun have rarely if ever suffered from this line of maladies.

As the plant is solely dependent upon sunlight for its growth in vitality, so human life is as much a creature of absolute helplessness. The fruits of sunshine are:

1. The brightness of the eye.
2. The clearness of the complexion.
3. The firmness of the heart-beat.
4. The power of the mind.
5. The energy of all organic operations.

Cloudy days depress us; but rain is magnetizing, for each drop is a globe of sun-energy. Bright days are pleasing if we get some of the light into our systems.

What do we advise?

Get a house where the sunshine enters the living rooms between September and April; or live in the sunny rooms during the darker and colder part of the year. Be sure that the sleeping rooms are sun-lit on all clear days in those months. The rest of the year, avoid damp and shaded rooms; although the need of sunshine is less. It is better to have some sun even on hot days in summer.

Get out of doors, or sit at windows where the sun shines and let some of it strike the face in cold days, avoiding the extreme referred to under the next principle.

FORTY-FIRST GRAND PRINCIPLE

Sunlight beyond the point of resistance is injurious.

Extremes are always hazardous. Heat is needed to support life, but too much is injurious. Cold has its value, and is necessary if certain degrees of vitality are to be reached; yet it may drive life out of the body if too severe. Darkness has no value. Heat and cold are opposites, yet are instruments in the attainment of health; one is life, the other is a stimulus to life. But darkness has no stimulating effect, for its opposite is not born within the body and is not called forth by absence.

The heat of summer almost invariably passes beyond the point of resistance and does some injury. It is now a problem how far the excess may be tempered. Some suggest that brick or stone houses be built in place of wooden structures, for they are cooler; but they may be too expensive. The lower rooms of a three or four-story building are rarely too warm in the summer time, unless all the doors and windows are thrown open. It is possible to secure sufficient air and not let in the torrid heat. Upper stories are always too warm in the extreme weather of summer; they are not best for living or sleeping purposes.

The vitality of an intense sun is sufficiently felt in the shade. Where there is light there is energy of light in this time of the year. Where there is brightness there is refracted sunshine. While the winter sun may be directly absorbed, that of summer should be received indirectly. In other words, get in the sun in cold weather, and get out of it in warm weather. The point of resistance is that degree of temperature where the body refuses to absorb the vitality, and the nerves are pained by its excess.

We have been experimenting with electricity as a means of supplying a substitute for the sun's beams. The author writes at night, often all night, in a room where there are eleven incandescent electric lamps, each of thirty-two candle power, or a total of 352 candles, burning just above his head.

A stranger coming into the room exclaims, "Oh, what an intensely bright place! The light hurts my eyes." It might hurt the eyes if it were allowed to fall into them; but we do not look at them, nor do we glance into the face of the sun. The light is not so great as that of the day, in the very same room, after the southern sun has passed by. All the combined lights of earth, all the fires, all the electricity united in millions time millions of lamps could not equal the sunshine, for the greater includes the less.

In a number of other instances we have obtained confirmation of our theory here, that the brain, the nerves and the general vitality are stimulated by electric lights. It is not a case of the substitution of the artificial for the real, for all light is part of the great sun itself. Nor is it a case of furnishing actual electricity to the body; the most that can be said of it is that it is a part of the day. Its heat is less than that of gas or oil, and it does not burn the oxygen of the air as gas and oil do, thus depriving the lungs of needed nutrition. We are coming to believe in electric light baths, but will say frankly that the most important of the experiments are yet to be made and will be reported to our members.

FORTY-SECOND GRAND PRINCIPLE

The chemical action of the body generates electricity.

In perfect health there is a perfect balance between the alkali and the acid of the body. Some authorities on the subject make the claim that this counter-influence of directly opposing conditions is kept up for no other purpose than to generate electricity. When the balance is disturbed sickness or indisposition follows; the mouth, the stomach, the fluids generally are either too acid or too alkaline. If too acid, then medicines are given to counteract the condition; and they are alkaline medicines. If, on the other hand, there is a tendency to the alkaline, then acids are given to restore the balance. It is for this reason chiefly that the doctor looks at the tongue.

The saliva of the mouth is ordinarily called alkaline.

The gastric juices of the stomach are acid. Neither should be excessive. Some physiologists refer to the saliva as acid, because it runs so closely to the line at times that it can only be said to be evenly balanced. When the stomach is too acid, lime, magnesia, or some other alkali is given. When milk turns to acid in the stomach, this is corrected by adding lime to it. When the mouth is too alkaline a resort to acid is made. In the best of health these two sources of chemical vitality are evenly balanced. On the other hand, it must be understood that while the saliva of the mouth has a distinct tendency to keep in poise, it produces a clearly alkaline result upon food; and the juices of the stomach, which must not show an excess either way, are given the function to produce chemical acids during digestion. The more these two processes come together the better will be the health, the easier the digestion and the greater the vitality of the whole body and all its parts.

We have little or no control over the juices of the stomach. They flow in of themselves and the food is acted upon by involuntary movements. Hence the stomach is generally too acid, the digestion is imperfect, eructations, gases, fermentations and loss of food value follow. Then the doctor prescribes chemical alkalis, the tender membranous lining of the stomach is injured, and dangers are created. The very alkali that the stomach needs in a natural shape is given it in an unnatural condition in the form of medicines, and the only means of getting it is denied, for the saliva is not mixed with the food that is swallowed.

Of all the facts that bear upon the question of health, none is more important than this: the saliva yields that perfect alkaline condition that the stomach requires. Yet all persons swallow their food unsalivated. The priceless boon of perfect digestion is ignored, and because the food passes on without producing distress, the conclusion is drawn that it has been thoroughly digested. Years are required to convince people of this error. They do not know the meaning of the blotched face. They are willing to accept the fact as

a fact, for they know it to be such, but they go on bolting their meals, washing down their solids unmasticated, and taking poisonous medicines to correct the evil.

Life renewal begins with mouth digestion.

Out of more than one hundred thousand experiments made under all conditions, it has been found sufficient to merely chew the food enough to thoroughly mix it with the saliva. If this mixing can be done in a second of time, so that every particle of the food is touched by the saliva, that is long enough. Some persons are able to give the food one turn in the mouth and thereby bring it into contact with the saliva, and so eat rapidly; but it is never wise to swallow any food without first allowing the saliva to touch it.

Our position is acknowledged as the only correct one in this matter. It is this: take time in eating all foods, especially solids, and more especially starches and grains. By continued mastication with the teeth the saliva almost completely digests them; so that when they enter the stomach they are ready to receive the acid influences of the gastric juices there and pass into the great fund of bodily nutrition. Without this care, they will yield but little real value to the system. Starchy foods unmixed with saliva are never digested in the stomach.

Best of all, when nature's plain requirements are met, the opposing chemical conditions by their union and their balance produce a constant flow of electricity which vitalizes every part of the body.

CHAPTER XVII

POWER OF REPOSE



HERE are two sides to the study of personal magnetism. One is the negative side by which faults are seen and eliminated. The other is the positive side by which excellencies are acquired. Previous lessons give you a good idea of what is meant by negative practice, while this period includes that which belongs to the positive side. We have gone far enough now for each and every pupil to have seen remarkable results from the practice. If you do not notice them it must be due to one of two causes:

1. Because a steady and healthy growth is not observable to the grower.
2. Your intelligence may not admit of your understanding the meaning of the principles laid down in the preceding periods. This we are not inclined to believe.

Although a steady and healthy growth is not observable to the grower under ordinary circumstances, the kind of progress that ought to be made in this course of training should be something more than the average; something out of the ordinary. There can be no doubt that every person who is endowed with at least ordinary intelligence ought to have made marked and decided progress up to this time. We speak from a vast experience in the past.

When the theory is fully understood, the student takes hold with an earnest resolve to succeed; and failure has never yet been recorded under such circumstances. We therefore recommend that sure ground be first attained by a review of all the Magnetic Principles thus far presented in the book, unless you are positive that they are clear to you. Per-

haps there may be doubt as to the meaning of some of them, which a careful review would immediately settle.

The importance of this stage outranks all others. It alone makes success possible. Do not shirk the work. If you are a leaker you will suffer something of agony when the outflow of vital-force is held in check for the first time. Nervous activity grows on a person. It is always a cause of lost power. In a case in court the author witnessed the conduct of the two opposing counsel.

1. One was active, full of life and movements, "smart," as they termed it. He got excited when he became earnest. He tired his listeners and beholders.

2. The other was calm and solid as a fixed rock. Not one waste motion escaped him. When he spoke his voice was full of a pleasant vigor and accumulated feeling that held all listeners spellbound. He commanded respect. When he became earnest his calmness was so intense that it seemed a disappointment that he should stop at all. He was never fidgety, never got excited, never hitched and halted in his words. He won the case. Such people are rare. How we respect a lady or gentleman who can show such self-control!

The difference between the effort to conquer leakage and the practice of dead-stillness is not great. One is the elimination of sudden starts, jerks and quick movements that throw off vitality, while the other is the positive assertion of control with reference to the whole body. Both seem alike, and reach the same results, namely, self-mastery. The present period may require what seems like the necessity of practice, yet we hope to convince our pupils that everything herein given may be adopted in the daily habits of life.

The ability to use the eye successfully depends upon the magnetic conditions back of it. If the vitality of the will power is overcome, or is likely to be overcome, or if you do not care to take the trouble to arouse it, the safer way is to let the eyes drop, look off, or rest upon vacancy. No test of honesty is to be had in the use of the eyes, when they are thrown at will into any direction the owner pleases. The

evidence of dishonesty, or, to speak more accurately, of fear, is found in the attempt to look into another person's face and quailing before the glance. The embarrassment is heightened by the action of the blood. Dishonesty prompts fear. There is an apprehension that the truth is known. The difference between the removed glance of a magnetic person who does not care to arouse his power, and the faltering look of dishonesty is a wide one.

In the use of the eyes it is always advisable not to allow an earnest person of composure to hold your gaze riveted, unless you are more in earnest, for magnetic vitality plays havoc upon the thoughtless and careless. You may make yourself so much of a negation as to be led by another without having knowledge of the fact. The man who was told that a certain lawyer would control him if he ever sat on a jury in a trial where the lawyer appeared, replied, "I will decide the case according to the evidence, and no man living can influence me to do otherwise." The trial occurred, and this strong-minded man was foreman of a jury that brought in a prompt verdict for that lawyer's client. He was reminded of his statement, and justified himself by saying, "The evidence was all in his favor." So it was, but justice was the other way.

No person is won by an open use of the power of magnetism. The announcement in advance, or the expectation, that a certain person is to make an effort to secure control over you would set you against all such endeavors, and would without doubt defeat the attempt. Unless overwhelmed by a fear of weakness in an encounter of the kind you would be impregnable. The victory in any case must rest upon the willingness of the person to yield, and that willingness must be won. Many an enemy has been resolute in mind up to a point where resistance was gladly laid down, not forced down.

In dead-still work the rule is an important one which tells you that the mood of the person before you must be known. If he is in earnest you must not give him the opportunity of

fixing the gaze of your eyes upon his unless you are more in earnest. Then it is a battle for supremacy. Do not think that you are to gain anything by a fixed glare of the eye. It might give warning and defeat its mission, for a steady glance is likely to attract attention and excite the thought. "Oh, he is trying to outstare me!" Never stare at any person; it is rude. Save the power of your eye for such times as you choose to employ it for substantial victory.

This brings us to the consideration of dead-stillness in the presence of others. The quiescent condition is not magnetic stillness; it is always rest or stupidity, never repose. That is, it is not called repose even if it is absolutely still or dead. There must be the magnetic life of the live engine, with the calmness of conscious strength; the power of the full developed energy without waste of force. When you have such vitality, not physical, but nervous, then you are ready to put dead-stillness to practical usefulness. Look at some examples of it.

Standing before a vast mob that threatens to demolish a great city with the growing vengeance, a nervous man calls, shouts and gesticulates, all in vain. His wild antics exhaust themselves upon deaf ears. Another man, his eye fixed with earnestness, steps forward upon a balcony, looks calmly into the heart of the assemblage, never moves a line of his face, raises his hand for attention, and stands like a statute while the fixed gaze holds the eyes of all the multitude. He makes no sign, expresses no appeal with voice or glance; shows no mark of anxiety on his face, does nothing to ask for silence, and there he stands a volcano of pent up energy under absolute control; and it is true that his perfect stillness gives him his magnetism. The attitude tells the complete story of the situation; a man of heroic purpose determined to become the master of that mob.

This is life. It is also an actual incident. It tells the story of life. What good would shouting do? What would be the use of frantic appeals, prayers, entreaties, threats, stormy passion or plaintive coaxing? How many persons

would have thrown themselves into a paroxysm of action, from the sternest command to the most intense soliciting, in the effort to still the mob? Yet there was but one kind of person who could succeed in the attempt, and that was the dead-still individual; one who could gaze calmly into the angry faces and assert his superior power. One by one they looked upon him and came to recognize his god-like bearings; their voices were lost in their eyes; a feeling of approaching silence began to travel across the crowd; it deepened; the man stood like a rock, yet alive to the highest degree; the shouts died away; all was as quiet as the grave; and in the hush of that solemn stillness his every word was heard and absorbed. One man had mastered many thousands.

A well-known business man of great coolness and magnetism, took his accounts home one night for the purpose of looking over them. He had a sum of money with him, of which a desperado had knowledge. It was the hour of midnight; stormy without; and lonely within. The man sat at his desk writing, and thought he heard the sound of steps in the adjoining room which was dark, although the door stood open. He was a man of magnetism as we have said. One of the essentials of magnetism is coolness; coolness to an extraordinary degree. The person who gets excited, who shows fear, who trembles, who quails before anything, is to that extent lacking in this power.

Coolness can be acquired. We have had letters from nervous persons who have said they were incapable of becoming cool; and yet they conquered the fault as soon as they began to develop magnetism. From the very fact that nervous motions cause a rapid loss of vitality by throwing off the energy of the body, it could at once be seen that the absence of coolness would amount to a loss of control over another person. The man referred to was of the combination required to cope with the burglar. The following conversation is substantially that which took place:

"Come in."

The burglar resolved to kill the merchant if he resisted;

and, although he was surprised at the announcement, he entered the room, leveled a revolver at the head of his victim, approached toward him and said:

"I've got you."

"Eh?"

"I've got you."

"Sit down."

"No, I won't. I'm here for business. I've got you."

"Eh?"

"You're mine. Now give up."

"Isn't your language a little peculiar for a professional burglar?"

"Well, that's my lookout. Give me that money or you're a dead one."

"The money is all right. I give lots of money away without being asked for it. I don't mind the money. I have plenty for my own use and to give away. I don't like the tone of your voice."

"That's all right. Be quick now. I'm here to do a clean job."

"What will you do?"

"I'll kill you if you move."

"What good would it do you to kill me? You would hang for it."

"Hang nothing."

By this time the merchant, who had kept his eyes fixed on the burglar, found a slight evidence of quailing in the latter. From that moment he was sure of the result.

"You will certainly be hung. Do you see that button?"

"Yes."

"Do you hear the sound below?"

"Officers?"

"Give me your revolver."

The man is now serving a term in the penitentiary.

Coolness with magnetism are sure to conquer all things; and these two qualities belong together. The more of one you get the more of the other will follow, provided the cool-

ness is not of the blasé, cold-blooded type of stupidity. Remember that the engine must be alive with power.

A minister stands in the pulpit delivering his sermon. He is languid, gentle, quiet, cool, collected, effeminate, weak and yet free from nervousness. He lacks the energy of a thoroughly live man. There are no fires in the engine; hence the quietude of the body.

Another minister stands in the pulpit delivering his sermon. He has vitality enough, but it leaks out at all sides. His head beats the emphasis of his ideas just as nearly all readers' and speakers' heads do. His eyes are unsteady, looking in every direction without power of expression. He steps about, shifting his weight every minute or two, now advancing, now retiring, now going across to the right or the left, and never standing still very long at a time. He brings the upper half of his body forward and bends to give emphasis to a supposedly strong idea, doing this several times a minute. He gestures in every sort of way, but contents himself to do finger movements in the absence of the full-arm action whenever the thought is not weighty enough to admit of gesticulation. Soon he has exhausted all that stock of energy that would have gone to produce magnetism, and he now finds that he must make up in the physical what he lacks in the magnetic, and he shouts and pounds.

Another minister, the rare kind, the individual with the greatest degree of honesty because he has the conscience to equip himself for his profession, stands in his pulpit delivering his sermon. He is cool, not because he is weak, but because he knows that great truths require all the power a man possesses to give them full weight of utterance. He stands still. When there is cause for action of the whole body he steps forward with a single movement as a stately ship might swing from her moorings, not as a fidgety orator might jog about over the platform. His head is not bobbing up and down, right and left, to the rhythm of his words, as is so commonly the case with speakers. He keeps his head erect upon his

shoulders, strong, powerful, energetic, but in perfect repose. This is what excites the admiration of the congregation.

Few men and few women carry their heads in magnetic poise. When weak it falls forward, or is inclined to the right or left, or is tilted back; while the person of magnetism is of easier and yet more solid poise. There is no setness, no stiffness about the neck; but there is firmness and certainty of carriage that denotes the presence of power. To be still does not require that one be stiff; the stillness of death holds that quality. We wish the stillness of life. When the ordinary person is told to straighten up, to remove the lines of weakness, he has no other recourse than to the lines of hardness, and the latter is worse than the former. Magnetism steers us clear of these extremes.

The third minister of whom we spoke was magnetic. He had cultivated the body and all its faculties. He knew the value of repose, of dead-stillness, as he stood before his audience. The vitality that another might have thrown away in useless action he kept in storage to be dealt out as he chose. His gestures were inclined to assume the character of attitudes, for he presented as much versatility in his physical portrayal of his thoughts as did any of his brother preachers; but he preferred the gesture of the outstretched arm and expressive position of the hand rather than the swinging motion so common to others. Why is it that nearly all speakers believe that motion expresses more than attitude? Does the blow dealt by the hand hit anybody in a gesture; and, if not, why is the uplifted arm and clinched fist not more expressive of the meaning of a blow? The speaker seeks to illustrate his thought. He cannot reproduce life by acting its details. He cannot fire a gun when he tells of a killing. Repose in the attitude of description is always more effective and far more beautiful than action that never comes to a position of meaning.

A lawyer who holds mastery over himself at once wins respect. He does not fly up out of his chair to force his objection upon the judge. If the interests of his client demand

that he make objection he can always be heard, and the more dignified he is the more likely he will be to get a full hearing. Judges admire cool, self-possessed lawyers; they dislike the active, nervous fellows who try to carry everything before them as by storm. The cool lawyer is most powerful in handling witnesses, for he thinks more rapidly and carries more trains of thoughts than the excitable lawyer. In the trial of a case there are unlimited opportunities for collateral thinking, for ideas on the side; for there are strings constantly going out in all directions, every one of which must be held in hand ready for use.

The habit of walking to and fro while speaking, is the result of nervousness, and is very taxing on the vitality. It occurs before juries and before audiences generally. Some men walk up and down before a jury, striding from place to place as though the action were impelled by a special degree of interest; but if you will take notice of the successful, the brainy, the magnetic lawyers, and orators generally, you will find them keeping closer to a given spot. It is true that action arouses latent magnetism; but when it is aroused, it should not be wasted and thrown away wantonly.

There is no objection to be offered to the practice of standing in complete repose while speaking. It possesses the unusual charm of rarity; for the persons who are capable of it are few indeed. The gift or talent commences at the face, at the brows even, and no muscles are employed except those required in speech. It is a very common habit to move the entire face while talking. What is the use of it? Nothing is gained except wrinkles. Very nervous persons have what is almost equal to St. Vitus's dance in the twitching of the face; and there are not two in a hundred of all the men and women you see who are able to perfectly control the action of the face, whether awake or asleep.

The first charm, then, is the repose of face muscles. It is always acquired. The magnetic person knows enough to save energy, even in the smallest motions, for they count up the largest totals in the long run. Yet there are not many,

who can completely obliterate all facial action when speaking or conversing. The brows are constantly at work accompanied by the lids in most instances. Some are able to stop winking, but cannot stop the rising and falling of the brows. Many keep the cheek muscles active while talking; and do so unnecessarily. If you will attempt to converse before a mirror you will find out the difference between using the full action of the mouth, and the extra action of the face muscles.

It is true that the jaw must open and close while we talk. It is true that the muscles of the cheeks are employed in words that contain the sounds of *far*, *oh*, *ee*, and others similar. It is also true that, to avoid mouthing and indistinct utterance, all vowel sounds should be given their full openness which requires mouth change and involves the assistance of the lower half of the face. But it is not true that setness of face after every labial consonant, the smacking of the lips in opening a syllable, the spreading of the face, the side action of the nose muscles, and the constant manœuvres of the cheeks and jaw help the powers of enunciation.

It is in the words of Francis Bacon that we find ourselves in the presence of an intellect which grasps the principles of all knowledge. In the words of Shakespeare we find vividly embodied almost every experience of human life. We are awed by the sublimity and grandeur of the thoughts of him who expressed himself in the words of the Nineteenth Psalm. So the jewels, the beauty, the power and glory of life, and of hope hereafter, are contained in words that are made *by the human voice alone*, and shaped into coins that exist forever.

Don't be indifferent to the might and influence of clearly articulated words.

CHAPTER XVIII

DEAD-STILL ENERGIES



PERHAPS a person might acquire by steadfast purpose the habit of stillness under all circumstances where it would be of value; but this end has been reached more quickly by a brief period of persistent practice; and the present chapter will be devoted to such line of work. It is necessary to remember two things:

1. That there must be the energy of a strong life within.
2. That there must be no action without except what is needed for the expression of the life within.

The practice introduced in this chapter is of a mixed character. We prefer, wherever it is possible, to use the necessary events of the day as means of progress, rather than dry exercises. The child that grows up to manhood or womanhood, and becomes magnetic without special practice, is in fact always practicing. The nervousness, the activity and vigor of youth are all evidences of extra vitality with which young people are supplied; the excess being intended by nature to carry the child through the perils of early life, for statistics as well as circumstances conspire to its cutting off. Out of that turmoil of activity a few come to the settled repose of stupidity which has but little life within; and a rare few attain magnetism by natural processes.

But how?

Who told them that a live soul, a throbbing, pulsating life within the body, when held compressed by the outer forces, became intensely magnetic; that the use of the inner power through the controlled channels of expression increased

that magnetism; and that waste action or lost motions sap the fountain and spend its wealth?

No one ever proclaimed these things to them, perhaps; but some genius whose presence they could not discern whispered the secret to them; and they, all unconscious of the fact, became experts in the art of self-composure. Or it may be that a keen judgment told them that persons who cannot sit still or stand still are less capable of impressing themselves upon their fellow-beings than those who retain all their vigor while commanding its use. At any rate the person who is naturally magnetic possesses the same traits as those who have acquired the power. The possession has come through the same processes.

What may be practice to you is habit in another. There are not two royal roads to the same palace in the study of magnetism. It is by conserving the energies of life and increasing them that the results are attained. These things are done by habit in one case; and by practice in another; but they are identically the same. While the work of the present chapter may be called practice, we are endeavoring to set it forth in two classes:

1. In the habits of persons who are naturally endowed with personal magnetism.
2. In dry practice.

If you adopt the former without the latter, it will suffice, provided you are able to make the easier and more natural methods count as effectively as the dry practice. The latter has the merit of being speedier and more certain. The tests herein are made by what we call Situations. Not all of them will suit your habits of life; but we expect that you will find that a majority are possible. The requirements are stated as the tests are presented.

FORTY-THIRD GRAND PRINCIPLE

Magnetism is straightforward, simple and earnest.

It must always be remembered that the possessor of personal magnetism is compelled to win the admiration of one

whom he would control. Affectation is not a quality that can win, for it is despised everywhere and by all sensible persons. The dude who struts and poses as the acme of pretence is as empty of magnetism as the roach that has lain drying in a garret long years after food had ceased to enter its anatomy. The man or woman who seeks to shine in society by the employment of peculiarities of manner or voice, may have a train of observers; but it is a freight train.

Illustrative of this point is the case of a lawyer who was winning patronage by earnest attention to his profession. His head was slightly turned by the beginning of his success. He aimed high; that was right. He saw that the wealthy clients were more likely to hold social rank; so he entered society; as far as he could get in. At once he assumed the air of a person who thought himself the observed of the multitude, one talked about and gazed upon in wonder. To feed the eyes and ears of curiosity, as he regarded it, he put on a coldness of manner, a haughty reserve, a chilling air of superiority, which soon stamped him as an individual of silly affectation. He made society an iceberg as far as its relations to him were concerned.

How foolish is that cold shake of the hand which affectation leads so many persons to give! How utterly inexcusable is that weakish hand which so many women lift to their own sex and occasionally to men! There is no magnetism in affectation, dullness or stupidity. The plain, the simple, the direct, the honest method everywhere and in everything possesses the highest charm. Mannerisms detract from all who use them, even where they are unassumed. When honesty speaks it is sincere; and few or none of those who display affectation are honest or sincere. A suspicion is always aroused in the minds of others; this sets them against the pretender; and, even if a fair degree of magnetism were present, it would fall flat.

There are some persons who are handicapped by mannerisms up to a certain point. One case may illustrate the effect of a change in the conditions which occurred without

the fault of the person involved. It is also the case of a lawyer. He was educated in the East, but moved to the West when forty-five years old, owing to the ill health of his wife whose constitution was unable to endure the severe coast winds. He went to a large city in the hope that he might soon find a lucrative practice. His peculiarities of speech were very much against him. For "r" he could only say "w." For "s" he said "eth." He also had a slight hesitation which amounted to an incipient stammer. If he were to attempt to say, "This case is a very sad one," he would do no better than to utter it in the following manner, "Th-this c-case is a vevy th-thad one."

He received the reputation of being affected; but he repudiated the charge. It is more than two years of dreary waiting in a large city of strangers that was to be his fate. He was not idle. By some accident he heard of the book of personal magnetism, and mastered its exercises. He then demanded all the light that it was possible to attain on the subject, and pursued the study through the advanced course. At last he got a case despite his reputation of being affected. He was in earnest. The issues involved were important to himself and to his clients; on the one hand, his future hopes; on the other, the value of victory.

When the final address was to be made to the jury, he began in the same weak manner with the appearance of affectation; but he kindled within him the fires of magnetism and they soon burned brightly. The stammer disappeared at once, and was gone as soon as his voice deepened under the influence of his magnetic energy. Some of those who sat in the audience and who knew of his peculiarities began to remark that he was "talking more smoothly now." In five minutes more the muscles of the tongue were more powerfully employed in the execution of consonants, which of itself will obliterate the "th" sound of "s." The "r" became more apparent in the place of "w." The delivery was smooth and effective.

He was eloquent and convincing. The man within was

magnetic; without all was chaos. The superior faculty rose higher than the defects that encrusted his usefulness; for the outside shell may be ever so full of blemishes, yet it must fall before the onslaught of genius; and magnetism is genius. The listeners were surprised. Because of the contrast with his beginning, they were gratified. Opinions changed. They had regarded him as insincere because he seemed a devotee of affected mannerisms; now they saw and felt his earnestness, and that meant an approach to sincerity. His volume of speech rolled on and swelled into tones of magnificent expression. His oratory became something to be remembered in after years, so deeply impressive had it grown in a brief period. He won his case, and a reputation that is still undimmed. One peculiarity remains; he never frees himself from the defects of speech until in each address he warms up to a magnetic condition of the highest order. Yet this much represents what he acquired by practice.

FORTY-FOURTH GRAND PRINCIPLE

Newly acquired habits soon become second nature.

What you decide to do regularly in the daily routine of action, will grow upon you and soon attend to its own performance. If it were not for this quality of the human mind, we would all be helpless. Parts of the body may be trained to take up these secondary habits and carry them on in many divers ways at the same time; as is specially noted in the case of the musician. No person can play the piano until the fingers have acquired the habit of traveling over the keys with accuracy of touch; a thing that is impossible for many weeks or months.

By and by the ten digits of the two hands are able to perform ten different duties, all exact, and at the rate of hundreds per minute. Then comes the time when the habit of playing is so well established that the eyes need not see the key-board; the mind can measure it through the hands. The

church organist operates the many keys that are made for the hands, as well as a large number of pedals for the feet.

One of the charms of second nature is in the fact that a **new** habit does not bother the mind when it is correct in its operations; but does bother the mind when in error. Here is a person who has spoken bad grammar for years in ignorance; he learns the rules of grammar, soon applies them, does so with accuracy for weeks until he finds himself speaking correctly as a second nature, and thereafter he has no knowledge that he is following the rules. Being adopted into his life they demand no attention from the mind. But here comes the wonder: When he speaks correctly he is not aware of the fact; yet let him make an error and his mind will recognize it at once.

In stronger force the same law holds true when personal or physical habits are involved. The faulty attitude is overcome by practice and disappears; if there is negligence the breach is noticed at the time; but the continual doing of what is one's regular way is never recognized by the doer of it. It is the error, the exception, the break in the habit that arrests attention. When an attempt to establish dead-stillness as a second nature has been persisted in for a few weeks, the whole nervous system will take it up and adopt it as a habit. Then, when some breach of this occurs, the mind will have knowledge of it; just as when a light grows dim the absence of the brighter beam is seen. It is to reach this condition that we present the practice called Situations. Having reached it you will have conquered the most difficult part of the study. In former editions we depended upon mechanical exercises. Here we introduce for the first time a series of Situations, all of which have been found to be better and do more good than any other method heretofore attempted.

Be sure to find somewhere in your life all, or nearly all, of these opportunities. The fact that they are not to be met with in exactly the same details is of no importance, if they occur in semblance close enough to carry a principle.

FORTY-FIFTH GRAND PRINCIPLE

Dead-stillness requires perfect calmness of the mind and emotions.

When the mind is excited the body as its agent loses control of itself to some extent. The emotions or feelings go much further, for they unbalance both mind and body.

We know of nothing more important in this or in any other study than that the mind should always be calm. Even if the muscles must give way to their proneness to move constantly; or the nerves twitch; the brain which is the engineer should never under any impression show excitement; nor should the emotions control the mind or body.

A calm mind is a successful mind, if the calmness is one of strength, not exhaustion. Many little laws come into play at this juncture; not broad enough to be called principles. We will state them:

1. The muscles of the body, by constant involuntary motions, may waste the vitality without involving the action of the mind.

2. The nerves of the body, by constant twitching, may waste the vitality without involving the action of the mind.

3. Dead-stillness, as practiced in this book, will overcome both faults and lead to the accumulation of magnetism.

4. The excitement of the mind may or may not involve the action of the muscles or of the nerves. It generally does affect them seriously.

5. The excitement of the emotions may or may not involve the mind, muscles and nerves. It is almost certain to affect the mind, unless the person is of strong magnetic self-control.

6. It is a test of power to be able to separate the thoughts from the face.

7. It is the best test of power to be able to separate the emotions from the mind; thence from the face and general body.

8. The practice of dead-stillness as given in this book will accomplish such results.

Napoleon the great could make his face marble if he chose. He never allowed his nearest friend or closest counselor to know what was passing in his mind, or what effect any news, good or bad, really produced on him. He retained that placidity of countenance that told nothing. Apart from his occasional periods of anger, he was a man of dead-stillness; an engine of tremendous power held in control. His magnetism was most powerful. By it he held men of treachery under sway of his will; he inspired his soldiers to deeds of frenzied heroism; and overawed his opponents in diplomacy.

Bismarck, Gladstone and all great men have separated their emotions from their minds, and both from muscles and nerves; so that passion never intrudes itself unbidden. How weak is that man or woman who shows worry in the face!

9. Mental and emotional excitement may be concealed by controlling the muscles and nerves, even at times without possessing much magnetism; but it requires the highest degree of this power to prevent the voice from betraying the excitement. It is dead-stillness in full earnestness.

Practice dead-stillness all day long. Use all parts of the body that are required in the performance of any duty; but do not allow a single action otherwise to escape. It will take no time. You will be all the stronger for it. If need be have some friend watch you to give advice as to any escaping motions. Make everything count.

The parent can always control the child, and without unkindness, by the perfect power of absolute repose of all parts of the body not needed in use; the steady glance, the placid face and the calm control of mind and body. No child, however fractious can resist this influence if backed by the magnetism that such calmness will generate.

The school teacher is able to control the most unruly of scholars by the same conditions just stated. We could devote hundreds of pages to reports from teachers confirming

the irresistible force of dead-stillness when alive with magnetic energy.

The same results are everywhere reported. There is no reason why you should not be master of those with whom you come in contact.

However, all such control requires tact. It is the one key of success in life. Tact unlocks all the doors in the hearts and pockets of your fellow-beings. It wins friendships without ostentation; and secures wealth without wrong.

It makes but little difference how much magnetism is born in us or later cultivated, if we have no tact we cannot suitably use it. There are today living in obscurity great men and women, who need only this one power to develop them. They have aspirations and longings for a proud career, a noble future, but have no tact. Could we go among them and bring them out by teaching them how to come in contact with the world, we should find Shakespeares, and Miltons, Whitefields and Spurgeons, Websters and Clays, Garricks and Goughs, where now we see but the yearning for greatness stamped upon the face.

The cultivation of tact and the cultivation of personal magnetism go hand in hand. Hence the practical value of the book you are now reading.

CHAPTER XIX

DEAD-STILL TESTS



GAIN we extend the work and come into a different line of practice. The preceding chapters make almost no demand upon your time; here we present something that will; but it is proper to state that what is sought here through mechanical exercises may be reached in the preceding chapter by the forming of new habits. If you succeed in doing that, you may omit most or all of this list of exercises, and depend upon the plan presented in the chapter that has just closed. That plan is a new one in books, but we have used it in private lessons for a long time, its great success leading us to publish it. But the old method is also given, and will appear in this volume in the present chapter, with fully three times as much new matter added as was given in the preceding edition.

We may better call these exercises mechanical, for that is exactly what they are; while those of the previous chapter are natural. Being natural, they do not require separate time for practice. Between the two series there is a middle class that is called semi-natural; and these we will give first in the present chapter. More than twenty-five years ago the author employed them in connection with his own development of magnetism, supplemented by other work as presented in parts of this book; and he found these semi-natural exercises the best of them all, as they prepared the way for the natural practice. These are now published for the first time.

SEMI-NATURAL TEST

FIRST MEETING: Go to some room where you will not be in fear of interruption, and allow no person to enter

while you are practicing. This precaution is necessary in all the *meetings* hereinafter.

"Alone with a friend."

You are to admit a pretended person, and go through all the details of conversation, you taking your own part aloud. Every rule of the preceding chapter is to be observed here. We give an example of the one-sided conversation with an imaginary friend.

Y. You go to the door, open it, greet A. and show him to a seat. All the following remarks are made aloud by you:

"You are looking tired."

"No, I was not expecting you, but I had been thinking of you and hoped you would come."

"Yes, I have been in all the evening."

"Oh, no; not at all."

"Well, that's good; that's the best yet."

And so on. It is not necessary for you to use the above language; merely carry on a conversation with a supposed friend, taking your side of the affair aloud. It is useless to sit and think of what you are saying. Say it right out.

SECOND MEETING.

"Accosting an Acquaintance."

In your room you are to pretend that you are walking along the street, by actually walking. You meet an acquaintance, stop to shake hands and exchange a few remarks. The language is all yours.

"Well, well, who would have thought of meeting you, and here of all places."

"You did? Yesterday?"

"No, indeed; I have no time to spare. I'm just crowded for time. When do you go back?"

"I wish I could. I'll try to see you for a few minutes. Good-bye."

Remember the principles of dead-stillness.

THIRD MEETING.

"A Headache."

A friend calls upon you and insists upon talking voluminously, while your throbbing head causes you intense suffering. You separate the sense of pain from consciousness as far as you're able. This may be done by cultivating a magnetic will. No evidence of your own discomfort must be shown the friend. The one-sided conversation is maintained by you alone, and all is imaginary.

"Won't you be seated?"

"No, I did not care to go out this evening. The weather is not as agreeable as I would like." Your head may rest upon your hand, or you may take any easy position that you prefer, avoiding the movements of an invalid, and making no lost motion.

"I did not get the book. I meant to do so, but I deferred the matter until it was too late."

"It must be very interesting."

"Yes."

"Certainly, I see."

"Yes, yes; it was unique, to say the least. Very interesting."

"Not a bit. Go on."

"I presume it was a success."

And so on.

FOURTH MEETING.

"A Speech."

All orators have practiced alone. Those who wish to win the favor of audiences must do their practicing and developing before imaginary people. History is full of anecdotes in the lives of the greatest orators, including many humorous and interesting episodes. The man who thinks out his words and prepares himself in only a mental way, is as

little qualified to speak in public as the pianist who touches the keys for the first time in the presence of his audience. Private practice has accomplished more good in developing the orator, the conversationalist and the gentleman than any other means.

So sure are we of this proposition, which we have watched and tested for years, that we assert in most positive terms that no orator can do well in public, except by years of bad effort, unless he has addressed imaginary audiences in private. When a speaker of average ability asserts that he never has done anything of the sort, but that he got his experience in years of actual public work, we can reply that Daniel Webster, Henry Clay, Patrick Henry, Gladstone, Beaconsfield, Beecher, Spurgeon and countless others of fame and success were constant practicers before imaginary audiences. In the cases of men such as Conkling, Blaine, Grady, Everett, Phillips, and scores of others, the evidence of private practice before imaginary hearers has come direct to the author.

Ladies and gentlemen who are trained to be easy, graceful, polite and refined in society, are made to pass through this same kind of practice. Imaginary meetings attended by real conversations on the part of those who engage in the exercises, are the best, the quickest and the most substantial means of acquiring the great results. It is better to go into society, some one may say. Yes, that is true; but the experience gained in real society costs many a sigh and often a heartache; and so why not aid it by the kind of special training that does the most good?

One thing is certain—if you wish to develop magnetism, you must be a grand master of dead-stillness. Every law and principle set forth in this book must be used. Now it is very difficult to attain anything like dead-stillness in the midst of the distractions of society. Lay a good foundation outside, and carry the practice into the real opportunities of life.

Use the voice aloud. Thinking is very good, even when done silently; but the mind can go galloping off in a dozen

directions and be pulled back again by as many strings when you meditate or plan. The wandering moods destroy the keenness of thought and weaken the mental processes. These are impossible if you speak aloud, for then the brain must keep within the channels of a set direction; the reasoning must be under control; the thoughts cannot drift, and speech becomes more exact. Then there is a very important reason in addition to all these: the reflex action of the sound of the voice upon the brain and nervous system carries to brain and nerves the same value that the voice itself gives out; if serious, thoughtful and earnest, the same qualities are stimulated; if light, aimless and flippant, the results are equally faulty. Remember this.

In making a speech, stand up. Get to end of the room and look upon a hall filled with people, all supposed to face you and to eagerly listen to what you have to say. Commence with care and dignity. Be as deliberate as if the people were really there, and do nothing that you would not do in their presence. We cannot prepare practice speeches for you, as the advantage comes from your own extemporizing. Think on your feet. Commit nothing to memory; keep the hands at the sides unless you wish to give action that will illustrate the meaning of your thoughts. We would suggest that you speak upon one subject only at each meeting, and rest when you are tired. Commence all over again as many times as you wish. Talk directly to the audience, just as you would in fact.

Practice all the rules of dead-stillness as given in the preceding chapter.

We now present a few introductions to your imaginary audiences. Let these be as refined and earnest as possible:

"Ladies and gentlemen: I have the honor to present to you this evening the gentleman whom you are all anxious to hear, Mr. Beriah Huston."

Then as the party introduced you come forward apparently and say:

"I thank you, ladies and gentlemen, for this hearty wel-

come. I have some misgivings as to whether I shall deserve it or not. When I am through it may be seen that my kind friend has overshot the mark in saying that you were anxious to hear me. It must be understood that these pleasant allusions are formalities that prevail in public life and mean nothing in particular. But, on the other hand, I am anxious to address you and to spend a brief period in the consideration of one of the most important themes of the day."

You are both introducer and introduced. Except for the step or two which you take forward in the latter character, there is no occasion for action of any kind. Dead-stillness is absolutely essential. We now present another example.

"Ladies and gentlemen: We are assembled here this evening to listen to one who has spent the greater part of his life on the other side of the water. His public services and widespread fame render him no stranger to us, and I am performing an almost superfluous act in introducing to you Mr. Herbert D. Browning."

Then you advance and say:

"My friends,—I think I can call you friends after this splendid reception,—I am highly gratified at this indication that you are in accord with the views that I am about to express."

We advise the pantomime practice of social introductions, of introducing others and of being presented. Nothing so quickly refines the manners as this practice. It gives you a confidence and smoothness in meeting people that no other plan will bring about.

But we must proceed to other things, and hasten to take up the

MECHANICAL DEAD-STILL TESTS

While these are neither natural nor semi-natural, as they are apart from life, they certainly are beneficial in the highest degree if done correctly. We therefore call attention to the

RULES FOR CONDUCTING EXPERIMENTS

THE following Rules apply only to the exercises and experiments of chapter nineteen.

RULE 1.—*Always practice in a room or place where no other person is present, unless it is somebody who owns a book, and is practicing with you.* This latter arrangement is better, as mutual aid and advice will hasten the progress and develop better results. A class of pupils and fellow-students working together will find the practice both pleasant and profitable.

RULE 2.—*When any fatigue or excessive irritation is apparent, stop and rest, closing the eyes; then resume.* The tired feeling will pass away after a few rests.

RULE 3.—*Before devoting yourself exclusively to one experiment try all of them a few times. If any can be performed satisfactorily, omit such in future experimenting.*

RULE 4.—*If there is no likelihood of immediate progress in some of the more difficult experiments, pass them for awhile and finish the mastery of the easier ones. Otherwise follow the directions given.*

RULE 5.—*In order to record success the pupil must either master all the experiments satisfactorily or else devote thirty minutes daily, either consecutively or otherwise, to these experiments exclusively, for four days in four weeks. Sixteen consecutive days will not do. There should be a three days' rest after four consecutive days of practice.*

RULE 6.—*Any pupil who fails to perform the experiments satisfactorily after a four weeks' drill must carry along with his work, in subsequent stages, any unfinished experiments in this.*

RULE 7.—*If the nerves are sapped of their vitality by excesses of any kind, the overdoing of these and subsequent exercises will produce a feeling of exhaustion.*

In other words, it is advisable to keep in good health; eat only the best of nutritious food; take care of the vitality

by proper regime, and allow no neglect of the laws of hygiene to interfere with your progress here.

FIRST EXPERIMENT

Take a sheet of note paper, neither too stiff nor too thin; tear it in halves; hold one-half of it in the hand by placing the thumb and two fingers at the lower corner of the paper, holding the hand about a foot from the chest, and the elbow away from the body. The entire arm must be free—that is, must not touch anything, nor have any means of support.

If a mirror is convenient it is well to locate some fine spot on the glass (if it has none, place an ink spot there), and hold the paper so that the upper opposite corner from that in the hand shall be on an exact line with the eye and the spot on the mirror. Hold this for twelve seconds, and note the deviation of the corner of the paper from the spot. If there is no deviation, you are ready to undertake the second experiment. If there is, you should practice this until you can prevent any departure, however slight, from the spot indicated; unless exempted by the Rules.

SECOND EXPERIMENT

Take a sheet of Congress paper, tear it in halves and hold it in the same manner as in the first exercise. Persist in practicing until there is no deviation even of a hair's breadth. Do not be discouraged if it requires patience. The left hand may be employed about one-quarter of the time, or *vice versa*, if the pupil is left-handed. It may be necessary to resort to Regime for aid in hard cases.

THIRD EXPERIMENT

When the last exercise has been mastered the pupil may take a sheet of the larger size foolscap paper, tear it in halves, and continue as before.

FOURTH EXPERIMENT

When the third exercise has been accomplished the pupil may take an entire sheet of foolscap paper, and, without tearing it, open the whole sheet and hold it by the lower corner, having the thumb and two fingers upon as small a portion of it as possible. The paper must be just stiff enough to stand alone. Making a hollow curve diagonally across the centre will aid in keeping it stiff.

Be sure that the elbow has no support and is extended from the body.

FIFTH EXPERIMENT

Fill a goblet two-thirds full of water; take it at the small part just above the bottom, by the thumb and first finger only, and hold it for thirty seconds on a level with the chin, the elbow being away from the body and the whole arm free. The water must not shake or even tremble. Rest.

Hold it in the same way, employing the thumb and second finger only, for thirty seconds. Rest.

Hold it in the same way, employing the thumb and third finger only, for thirty seconds. Rest.

Hold it in the same way, employing the thumb and little finger only, for thirty seconds. Rest.

Your patience will be sorely tried.

These experiments will seem to make you "nervous;" you will say that instead of making you control yourself better they irritate and vex your nerves. So it will seem at first, and likewise at all times when your leakage is going on rapidly. This apparent "nervousness" is really the rebellious leakage being checked. It dislikes to be stopped. A "nervous" person wants to let the leakage go on until complete prostration ensues. There is a temporary agony in the checking of the outflow of this vital force. While the loss is going on the person walks and moves about, swings the feet or twitches the hands, tears paper, fingers some button or watch

chain, gets in a rocking-chair sometimes, and shows every manner of restlessness. The down hill grade has begun.



FIG. 4. FLOATING THE ROSE-LEAF.

To check it at first is to make the person suffer. Yet the great men and women of the world have somehow learned to stop this waste. Those who want to achieve greatness, or even wish to learn to control others, must endure the suffering.

In conversation with those who have been magnetic and have been successful in life, it was learned that every one had made some effort to check this waste of vital force. Not



one knew the principle involved, and not one had the advantage of any guide or help; and stranger yet, none knew that any other person was endeavoring to reach the same result. Such conversations proved that our great men and women do more for themselves in private than the public suppose. Some of their efforts are often simple, child-like, and even ridiculous. Yet they accomplish great ends.

You who give up now would better cease to hope for much in this world in the way of commanding talents.

FIG. 5. EXTENDING THE FLOATING
LEAF

SIXTH EXPERIMENT

Take a goblet (not a tumbler) even full at the top with water. Place the bottom in the flat palm of the hand and hold the same at arm's length. The water must not be allowed to spill or even shake or tremble. The other hand may be tried occasionally. Then procure the aid of a friend who is to give you two goblets of water, one in each hand, the water coming to the top and slightly rising above the edge. Hold these in the two hands out at arm's length for thirty seconds, without the slightest tremor or shake of the water.

You will not be able to do this at first, but perform it

daily for a month, and you will be surprised at the result. If you give it up before the full design is effected you will yet learn what patience is, and patience helps to overcome the erratic action of the *vital-force*.



FIG. 6. RAISING THE FLOATING LEAF.

The fact that the water trembles or overflows at the top need not discourage you. We are constantly receiving reports from our members who have failed utterly and have given up all hope of accomplishing anything in this practice. One says:

"The water shakes out and spills. I can no more do that exercise than I can jump over the moon." And we reply, "Oh, yes, you can. The very fact that you cannot do it is proof of the need you have of it."

No one need fail ultimately. All can do it in time. Those who have given up completely have in most instances, come back to the practice drawn by the fascination of it and they have succeeded in the most difficult of all experiments, the

great Rose Leaf Test, which is now for the first time made public, although we have given it many times to our private pupils. It will be presented in the next chapter.

The goblet experiments have great value in bringing the nerves to absolute perfection. They are tests that never tell an untruth. The nerves may be alive, jumping, irregular, erratic and out of normal health, while it is possible for a person of strong will to keep all the muscles dead-still. So we

see that the present experiments reach a condition that may always escape the previous exercises. They give smoothness to the flow of the nerve-currents; they tone down the irritated fiber; they do for the direct electric system of the body what dead-still practice will do for the muscles. Experience alone can show the great benefits of this practice.

THEY OFTEN STOP PAIN

You can easily see why some persons will have neuralgia under conditions that should give freedom from all such pain; but the distracted beating, throbbing pulsations of the nerves, vibrating in discords, keep the soreness there. Toothache has often resulted from the same erratic action of the nerves, there being some sensitiveness in the tooth, but not enough to account for the steady ache. Many and many a time has an hour's sleep in the middle of the day or early evening, driven away a severe toothache. Why? Because the nervous system has been quieted by the sleep. The tooth has not been repaired.

On exactly the same principle will the experiments of this series of exercises quiet the nerves and still the pain of an aching tooth and of neuralgia. The same test has proven true in cases of pregnancy. Some women suffer very much from neuralgia and from toothache where the teeth are all in good condition. Why is this suffering? Physicians say it is due to pressure upon some great nerve. The fact is it is due to the new life within the body, the excitement of the whole nervous system causing that throbbing of special nerves, at first reaching the stomach and later on the upper parts of the body.

These experiments have removed such pains. Magnetism will cure any ache that is due to the abnormal pulsing or beating of the nerves, for it brings the life-currents into smooth movements and stills all excitement. That body is in most perfect health when this smoothness of the nerves is attained.

DENTISTS

Many of our pupils have been dentists. They of all persons require not only muscular dead-stillness, but nervous dead-stillness, and these experiments have so qualified them for exactness of movement and delicacy of touch that their skill as well as their income have been greatly increased. The sensitive spot on a tooth is often very small; a careless or uncontrolled movement of the hand would cause severe pain to the patient. The dentist who allowed a drill to slip and penetrate the flesh of the cheek, coming through on the outside of the face, would never have had the accident had he been a student of magnetism and his patron would not now be disfigured for life. The person of steady nerve will, if the instrument slips, not allow it to pass an eighth of an inch in any direction.

SEVENTH EXPERIMENT

Hold the arm free from the body and wholly unsupported, and very slowly and smoothly cause the thumb and forefinger to approach each other, touching as lightly as possible, without pressure. Both thumb and finger should meet half way.

Repeat this with each of the other fingers and the thumb.

NINTH EXPERIMENT

Hold the arm out at full length, in front, the hand on a height with the eye. Form an index hand, the back facing upward, the point of the first finger on a line with the eye and some spot on the wall. Hold this *forty-five* seconds without allowing the point of the finger to move a hair's breadth.

TENTH EXPERIMENT

Approach some object (a table or desk is sufficient), and gently lay the points of the fingers upon it, commencing with the little finger, then the others in turn, and finally the thumb. This must be done slowly and without jerks.

ELEVENTH EXPERIMENT

While in a large room try to follow with the steady eye a line on a height with the head, or if there is no line, then an imaginary one, first from left to right, and reverse. Do this slowly fifty times each way. The eye must not move by small muscular jerks, but very smoothly and slowly. It is not easy to do, and to do well. Do not wink while doing it.

If outdoors, try it by following a horizontal line of mortar on a brick building, or the clap-board of a wooden one.

To those to whom the object of the foregoing experiments may not seem clear, it will be necessary to say a word:

The pupil is asked to remember that the *vital-force* is the life of the body; from it is generated the Magnetism which controls others. It is constantly being formed, and some portion of it is constantly in motion. It propels the action of the involuntary organs by the decree of its Maker, and without the direction of the human will. The heart circulates the blood; the diaphragm attends to the breathing; and the stomach propels itself during digestion; and thus the trinity of life's movements, without each and all of which life itself would cease, may be traced to the action of the *vital-force*, and through that to some power beyond.

But here the line is drawn, and one of the Principles of Personal Magnetism is called into requisition:

"No movement of any voluntary muscle of the human body must be made unless directed by the will."

The voluntary muscles are those whose motions may be operated by the conscious being.

As had been stated heretofore, *nervousness* is a leakage of the *Magnetic-force* unpropelled by Internal Energy.

How much takes place may be seen in the foregoing experiments. Any trembling of the paper held in the hand, or any deviation of the chalk from the straight or curved lines is caused by the erratic action of the above-named

forces, or, in other words, it shows a leakage of the *Magnetic Power*; for, as we move the hand in one instance, so we move the whole body in others.

Leakage occurs in the following ways:

1. By unsteadiness of the hands, arms or body.
2. Twitching of the eyelids, or constant winking.
3. Drumming with the fingers after the habit has been formed, or with the feet.
4. Sighing.
5. Gaping.
6. Wakefulness.
7. Swinging of the arms, hands, legs, feet, head or body.
8. Rocking, after the habit has been formed.
9. Restlessness.
10. Twitching of the fingers, or any movement of any part of the body during embarrassment, or while speaking or being spoken to.
11. All kinds of embarrassment.
12. Awkwardness.
13. Shorter exhalations (in point of time) than inhalations.
14. Stammering and stuttering.
15. Lack of fluency in speech where it cannot be attributed to want of words or ideas.
16. Allowing the ankle to be turned or a strain to be put upon any muscle by an uneasy standing position. Never have the foot on its side. Never twist the body.

Who are exempt from all these?

The cool, determined, successful, magnetic people of the world.

CHAPTER XX

STILL LIFE



OUR course of training now leads us into new fields of practice, although what is presented in this chapter rests upon the previous lesson with a wide difference in the way of tests and results. This must be clearly understood in the start, and we will state that the work previously presented has been designed for two specific missions:

1. To bring the muscles to dead-stillness while the life within is most energetic.
2. To bring the nerves into perfect smoothness while the life within is most energetic.

Statuary work is the combination of the two. In the practice of muscular dead-stillness it is allowable to express life in any form and to use any muscles that are needed. The experiments given in the preceding chapter, called mechanical exercises, are for the nerves alone. This distinction must always be understood. Now we unite the two and produce statuary effects.

The definition of a statuary position might be one that embraced the power of complete imitation of a statue. To be sure such training is properly included in other lines of culture. The woman who was told by her husband that she was so restless and uneasy all the time that he was constantly irritated by her presence, did not leave home and go back to her mother; she quietly went to a school of expression and there learned grace and particularly statuary attitudes. Then she was no longer restless and nervous. A home that might have been broken up and joined the long list of disasters due to *incompatibility of temper* became the bulwark

of love. Let husbands and wives do everything possible to retain the home before giving up and separating. If we have no other crown to wear, we are pleased to know that our efforts in carrying the study of magnetism into home-life have saved many men and women from the misery of failure in marriage. We know that over ten thousand couples are living happily together at this time, who would have been divorced but for this very study. Husbands and wives who are magnetic never quarrel.

The statuary exercises of this chapter are not difficult to undertake. If you are capable of interest in anything you can go through all the requirements with relish for the practice. The fact that they are not easily mastered does not render them uninteresting or hard to try. They are not everything in this study, but only a part of the general structure. In many cases to be able to perform one or two perfectly might be sufficient. Others wish to take them right through without omissions.

As a good student studies all his life, so there must be a constant use made of the principles involved in this chapter, as long as the pupil lives. The exercises may be abandoned in a few months after they have grown into habit, but do not abandon the results they produce. The dead-still attitudes concentrate the electrical or static forces, giving them an opportunity to accumulate while Internal Energy is going, and by a change of the static into the dynamic form of electricity, intense Personal Magnetism is developed.

Pupils have to grow into this power; they cannot jump at a bound. After the force has commenced to grow it can be kept growing for many years, just as a child grows into manhood.

The pleasantest period of one's study of this art is when he or she experiences the consciousness of the presence of a new power within, the Internal Energy. We would gladly lead the pupil to that happy condition by a flight to the mountain top, avoiding the toilsome plodding through the valley, if we could; but we cannot. Patience is a test of

character; you must have character enough to be patient as you go slowly through the tedious drill of this chapter.

Later on we shall commence the formation of Internal Energy. Then the two means of development will work together. For the present we shall introduce exercises that open the way to those that are to constitute the main practice in this chapter.

THE PROGRESSIVE STEPS IN THE STATUARY PERIOD

First Step—Sitting Still.

The movements which lead to the sitting position and those which lead from it are elsewhere described, together with the principles underlying them. This exercise deals only with the attitude of sitting.

FIRST DAY

Attach to the wall or to some object directly in front of your chair on a height with the eyes, a watch having a second hand. If you do not possess this article, mental counting must be substituted; that is, count silently one to each second, as nearly as may be estimated in the mind.

Sit down. Take as easy a position as possible, without supporting the back.

1. Looking steadily at the watch (which must be on a level with the eyes), try to avoid winking for *five* seconds. Rest a few seconds.

2. On resuming you may take the mind from the winking, and think exclusively of the fingers. Look steadily at the watch for *five* seconds and be sure that no movement of the fingers takes place. Rest a few seconds. Do not hurry, as it will cause a loss of time and labor.

3. Resume and look steadily at the watch for *ten* seconds, without allowing the eyelids to move in the slightest degree. Rest a few seconds.

4. Resume and look steadily at the watch for *ten* sec-

onds, without allowing the fingers to move in the slightest degree. Rest a few seconds.

5. Resume and look steadily at the watch for *fifteen* seconds, eyelids dead-still as before.

SECOND DAY

The pupil must now rest until the next day, and then he must repeat the foregoing five exercises. If he is backward in any experiment he may spend such time as he has at his disposal in that way.

THIRD DAY

On the third day he may continue the Dead-Still sitting positions as directed below, arriving at the tenth exercise on that day.

6. Resume and look steadily at the watch for *fifteen* seconds, fingers dead-still as before.

7. *Twenty* seconds, eyelids dead-still.

8. *Twenty* seconds, fingers dead-still.

9. *Thirty* seconds, eyelids dead-still.

10. *Thirty* seconds, fingers dead-still.

FOURTH DAY

11. *Thirty-five* seconds, eyelids dead-still.

12. *Thirty-five* seconds, fingers dead-still.

13. *Forty* seconds, eyelids dead-still.

14. *Forty* seconds, fingers dead-still.

15. *Fifty* seconds, eyelids, dead-still.

NOTE.—When the eyes begin to water, continue only five seconds after the unpleasant feeling begins. Do not keep too long at one time on the eye movements. Judicious practice will strengthen the eyes very much.

16. Continue in this way until you can go to *eighty seconds*, fingers dead-still, and eyelids as long as possible.

17. After a few days practice, you will be ready for this and the next exercise.

18. Look steadily at the watch for *one* minute, not moving a muscle of the body, and keeping the mind upon the feet, and especially the toes. The extremities of the body, the fingers and the toes, and the eyelids are the first parts to show *nervousness* or leakage. These must be watched at all times during the day, as well as in these exercises.

19. Look steadily at the watch for *one* minute, keeping the mind upon the *entire body*, being sure that no motion of any kind occurs in any part. This exercise should be performed daily as long as the person lives. The good that grows out of a long continuance of it cannot be estimated.

NOTES.—*All the foregoing exercises refer to the sitting posture, the back being unsupported at the time.*

It is better to have the light behind you.

The watch may be four feet away unless you are near-sighted.

The following exercises will add to your stores of magnetism, thru the principle of Still Life. Practice these as opportunity permits.

Second Step—Lounging, Dead-Still.

20. Take a sitting position, allowing the body to fall into a lounging attitude of perfect ease; hold this position without a movement of the fingers, toes, arms, eyelids or head.

Maintain for *two* minutes, watching some object steadily.

Third Step—Standing, Dead-Still.

Arrange a watch, as in the first exercise, on a height with the head and as far away as the hands can be easily seen. In standing allow the arms to hang at the sides as dead weights. If all muscular tension is taken out of them they will hang

easily and properly. The weight of the entire body should be borne on the balls of the feet, the heels merely touching the floor.

21. Stand for *thirty* seconds, fixing the mind upon the eyelids, fingers and toes. Do not move any of these a hair's breadth.

22. Stand for *thirty* seconds, fixing the mind upon the entire body, and draw in full and very long and deep inspirations, exhaling when necessary, all without the slightest swaying of the body or rocking to and fro, or movement of any voluntary muscle. It is a good idea to keep the chest fully extended and immovable and the shoulders down, but not back.

Gradually increase these periods until you can stand for *sixty* seconds under the conditions named.

23. Stand for *ninety* seconds dead-still, as to every voluntary muscle of the body; the hands at the side; the second and third fingers of the right hand touching each other very lightly; the same as to the left hand; the eyes looking fixedly at some object.

This exercise is so important that it should be practiced every day during life.

Fourth Step—Frozen Movements.

24. Stand for *one* minute with the entire body dead-still, and the arm raised so as to allow the wrist to rest lightly against the body, near the hip, and a little in front. Either arm will do. Do not move the eyes or lids, or any muscle of the body.

25. Advance to a table, place the first finger of the hand very lightly upon it, and look steadily for one minute at some fixed object; the whole body being dead-still. As the first inclination to move will be at the fingers, toes, eyes or eyelids, all these points of *leakage* should be guarded.

It is not intended to include Sunday in the practice days, although the better habits of life should prevail at all times.

Fifth Step—Statuary Positions.

The normal positions just taken are very exacting in their requirements, and must tax the will-power of the pupil to a great degree.

To stand still, however, is not sufficient. This calmness, this repose of conscious strength, becomes the highest type of manhood and womanhood when carried into the activities of life. Excitement is weakness; calmness is strength; energetic repose is grandeur.

In after years make it the chief element of your daily habits to adopt the principles involved in these exercises. For instance, when irritated remain perfectly calm, when nervous or fidgety be absolutely in repose, physically and mentally. When others address you adopt the manner of one who is not easily embarrassed or moved by the remarks or actions of another.

Learn the art of perfect self-control. Do not be afraid to look another in the eye; to remain passionless when others are excited; to turn every disturbing influence into an idle wave battering hopelessly against the strong wall of calmness that hems in and protects that sacred essence of being, your personality.

This is the secret of personal magnetism; and it is a secret that all great men and women have acquired.

THE GREAT ROSE LEAF EXPERIMENT

This has never been published, but the author has for many years given it as an exercise to his most accomplished pupils, and it has been the means of affording both pleasure and gain in the control of the nerves. When done in class it is attended by so much enthusiasm that the energy is not lacking within. We think greater progress is made from books; and the expense of hundreds of dollars for class lessons, or for private instruction, may be avoided. The present edition of this book is intended to do away with all need of such lessons.

The Rose Leaf experiment should not be attempted until you have graduated from the preceding stage, as time will be lost otherwise. It consists in filling a goblet with water, while holding the goblet in one hand, the arms being free from the body. When the goblet is full to the top, by the law of adhesion it will hold about an eighth of an inch more. To pour this on requires very great steadiness of nerves. Then the pitcher must be set down upon the table and a rose leaf taken up and floated on the top of the water, without jarring any of the latter from the glass. Thus the one hand will move while the other is held still, and neither must be affected by the other. If a leaf is not easily obtainable for this test, (as would be the case in the winter time) a piece of waxed paper usually will do, bending up the edges to prevent it lying wholly flat upon the water.

Now comes the test.

When all this can be done easily, the goblet with its extra water and rose leaf must be held out half-arm's length, or about twelve inches in front of the chest, for one minute. Rest.

Next hold it out full arm's length in front of the chest. Rest.

Reverse by taking the leaf away, pouring the water in



FIG. 8. SWINGING THE FLOATING LEAF

the pitcher, changing hands; then, holding the goblet in the other hand, fill it full as before, and extra full also, to which the rose leaf should be added.

With hands reversed as just stated, hold the goblet out in front of the chest half-arm's length. Rest.

Next hold it out full arm's length for a minute in front of the chest. Rest.

With the goblet full as stated and the leaf floating on top, pass it to the other hand, then back again. In class

work we used to pass it from pupil to pupil until some one spilled the water; then we would begin over again.

A very difficult task is to pass the goblet from the hand to the table, then from the table to the floor and back again. A stooping position tests the smoothness of the nerves as much as anything can do.

The goblet is then raised to various heights and positions.



FIG. 9. LOWERING THE FLOATING LEAF

When connected with much muscular effort, these smooth-nerve tests do not always accumulate magnetism, although they tend that way. When associated with tensing they never fail to develop magnetism rapidly. When done with flabby life of the body, they are neutral, and have no value except to teach control. When done with energy within the chest, they quickly accumulate magnetic power. As we have said before, they are not all.

Other helpful tests are as follows:

1. *Dressing.* Put on a coat or jacket without the loss of any motion small or great. The fidgety person will have

trouble in finding the sleeve-hole, or something will hitch. Even the buttons must go into place with ease and smoothness. Wherever the coat may be in the room, lift it from its place, put arms in the sleeves, and button it; all to be done smoothly and easily.

2. *Shoes.* Put on your shoes that lace, inserting strings in eyelets, or catches, avoiding the loss of any motion, however small. When this is done, unlace them. Do not use force. Every movement must be smooth and free from hesitation.

3. *Books.* Take a book from a table, open it at any page and turn ten leaves forward. Close the book, place it on the table, and again take it up with the other hand. Open it, turn ten pages forward; shut it; open again at another place, and turn ten pages backward. No leaf must be missed, no motion must be lost, and every detail must count some value. This is a very difficult thing to do successfully.

As irritability destroys magnetism the purpose of smoothness in the above exercises is double. There must be gentleness of action and placidity of mind in every detail. That which would ordinarily cause you to scold must be welcomed as a test of your perfect self-control.



END OF THE
FOURTH STEP



NATURAL
MAGNETIC
HABITS



IN THE FIFTH STEP

MAGNETIC ATTRACTIONS

CHAPTER XXI

THE TENSION TESTS



THE more interesting part of our study and practice is now reached.

We have in the previous chapters taken two steps; one series of exercises stopped the leakage of vitality that was constantly taking place; the other series overcame and corrected the erratic action of the nerves.

The pupil who has mastered both of these will find himself possessed of normal self-control, which will be sufficient for the work now to be undertaken, although it may also be the fact that he is further advanced.

The following presentation of the system of development may be interesting.

1. A person who wastes the *nerve-force* of the body faster than it accumulates, belongs to the class of people called *nervous*.

2. A person who uses his *nerve-force* no faster than it accumulates, possesses normal self-control.

3. A person who accumulates more *nerve-force* than ought to be used in a healthy and well-constituted daily life, is magnetic to a certain degree.

4. Electricity and its consequent magnetism lie dormant or latent in every drop of blood and every particle of matter in the human body.

5. A person who can develop this latent electricity to an unusual degree possesses an irresistible power.

6. Any person who has stopped the *leakage* of the *vital-*

force and has corrected the *erratic* action of the nerves, will be able to develop electricity to an unusual degree by the exercises of this and the following chapters.

If we will constantly keep in mind the fact that we are *filled* with latent electricity, we shall better succeed in the work immediately before us.

The principle of life cannot be explained, yet it is a process constantly generating the magnetic power. The author has known of many persons who have so mastered the exercises of this series of lessons that they could easily feel the life principle at work within them. This has proven the seat of life to be co-extensive with the brains and the organs enclosed within the walls of the chest, the spinal column and the diaphragm. Physiologists who analyze this agency, will at once comprehend the deeper questions of life.

FORTY-SIXTH GRAND PRINCIPLE

Tense conditions magnetize.

It is the central law of magnetism. In the first place, it is necessary to understand what is meant by the word *tense*. The dictionary very nearly expresses it when presenting the definition as *not lax*. It is also called *rigid*, or possessing the power of firmness. In this study the meaning of the word *tense* is this: *The power or condition that exists when any part of the body is passing from a state of laxity to a state of rigidity.*

It is the opposite of *laxity*.

It is not *rigidity*.

In a condition of laxity the muscles are devitalized or devoid of life-expression. In a condition of rigidity the muscles are set; the work is done; the end is attained. Nothing is going on at the time except that the nerves are holding the muscles in place just as a man might hold a stone or a wall. To make this matter clear several principles must be presented at this place and discussed together.

FORTY-SEVENTH GRAND PRINCIPLE

Setting the muscles produces muscular energy only.

We see illustrations of the various uses of the muscles in the way calisthenics are performed in classes, as much in the high schools as elsewhere. When the movements are languid, we call the muscles devitalized or lax. You may try these and see what is meant: Stand; raise the hands to the shoulders; shut up the fingers lightly, half clinching the fists. Extend the arms slowly in the front, oblique front, lateral, and other directions, and back a few times, keeping the motions as languid as possible, and in every sense lazy. Then do them rapidly but lazily. You see it does not make much difference what degree of speed you use, if the muscles are lax.

In such manner are most of the exercises, calisthenics and other movements performed in schools and under the direction of teachers of physical culture, and the time is more than wasted. Lax movements and lax conditions produce weariness. Lax walking is the cause of exhaustion. Like begets like. It is not good logic to suppose that a muscular action can originate of itself; if it can, why will not an amputated arm act as well by itself as when it has life to move it? Or why does an electric current cause a detached leg of a frog to move its muscles?

There must be energy behind the motion, or it will have no vitality, and the nearer we get to the condition of energy the farther we go from the tendency to weariness and exhaustion. For this reason any lax movement is a detriment to the vitality of the body; it is plain to understand that it loses its own stored-up force without having it replenished from the source of supply. Therefore, lazy walking, or lax walking, to use a more polite term, is wearying. Therefore, also, the lax manner in which gymnastics, calisthenics and physical culture movements are performed destroys all their value and even detracts from the condition of the body prior to their employment. This is why so many hundreds of thous-

ands of persons fail to get benefit from the most valuable of all means of health.

If the growth of the muscular strength is what is sought, this end is to be attained under the present grand principle. It is by setting the muscles that we make them strong. The attempt to hang by the arms from a horizontal bar without setting the muscles will tear away tissue that is necessary to health. Pulling in the same way is injurious. But just as soon as the muscles are set the tissue is protected and vitality supplants laxity. Any experienced person knows what we mean. The method by which strength is attained is found in this law; yet nothing but muscular strength comes from such practice. The facts may be concisely stated as follows:

1. Lax movements weary and exhaust.
2. Set movements strengthen the muscles.

3. The continual use of set movements leads to stiffness and awkwardness, unless relieved by counter-movements. The farmer and common laborer never make use of the counter-effects; their bodies lose their graceful shapes; they are strong enough, but never graceful or magnetic. It is almost always possible to find grace among skilled artisans, for they relieve the body of its set condition by counter-effects. It is also generally possible to detect a magnetic person by a single movement, and often by the attitude taken when in a position of rest.

FORTY-EIGHTH GRAND PRINCIPLE

Magnetic tensing is the transit from laxity to rigidity.

The tensing is not the laziness of devitalization, nor is it the stiffness of rigidity. In other words, it is not a condition of rest or of fixed strength, but a process of change. It is the progressive increase of energy. The process is one that may be easily understood. When nerves and muscles are lazy, they depend upon no supply of power from the vital sources of the body. When they are set, they are held by a fixed degree of energy, which is alive but not progressive.

When the muscles are taken from a lax condition to one of strength, but not allowed to reach a limit or to become set, the nerves are kept in a progressive condition. This ever-changing effort makes a continual demand on the source of supply, and the creation of energy is the result of that demand.

There can be no growth of vitality where there is no occasion for its use. Nature ordains that a demand shall be necessary to create a supply. The same law holds true everywhere. The muscles will not grow at all if they are not used. Being used, they break down their tissue; the blood is excited toward this breakdown, and it leaves its nutrition to repair the waste, a thing it would not do had there been no effort, no breakdown, no waste.

The only process by which man is able to generate electricity within his body is by tensing. This consists in many ways of using the body. We see the most noticeable examples of it in persons who appear before audiences to speak, sing, act or otherwise hold the interest. They are more readily observed, more readily singled out, and we find their actions more generally understood. A person possessed of magnetism does not tense and set the body all at once, for, if he were to do this, the influence would soon be gone.

We recall hundreds of cases of lost magnetism owing to this mistake. Here is a lawyer, young and inexperienced; he rises to address the jury on an issue of great importance; he is full of his case; his magnetism springs from eye and voice and bewilders his listeners in the opening sentences; he does not begin easily and increasing his energy gradually, as one of skill in the magnetic art would be sure to do; he plunges into the case with pent-up power blowing off all its steam on the first words; he holds all hearers in thrall; then, in five minutes, he feels that it is all gone, and the interest flags. His case is lost. He wearied the jury. He commenced like an Alexander and ended like a tired child. When his magnetism was blown off in the first few minutes all his zeal, his earnestness, his power had to vent itself in force; he

shouted and gestured vehemently; having allowed his magnetism to escape, he wearied the jury.

Many and many a speaker has told us that this has been a common experience. They did not know the cause or the process of the loss, but they knew that they began with a magnetic charm and soon felt its collapse; then how empty and hollow the voice sounded. Speakers who know nothing of the technical laws of magnetism are obeying those laws on the negative or the affirmative side; they are failing or succeeding by them. To commence any effort with a full head of energy means a blow-off, and no opportunity is afforded for generating the power, for there is no tensing.

All greatness is plain, simple, humble and quiet in its introductory efforts. This allows opportunity for tensing, for growth, for an increase. Whether a conversation, a transaction or a speech, it is to be likened to movements of the arm, thus:

1. When the lax arm and hand are passed forward and back as in calisthenics, no energy is expressed, and this would represent the indifferent speaker.

2. When the fist is held tightly clinched in the movements, the physical and noisy speaker is represented.

3. When each motion of the arm begins languidly and energy is called in gradually and increasingly instead of all at once, the magnetic speaker is represented.

It is worth one's while to watch such a person, whether speaker, actor or conversationalist. Let us look at the first named, the speaker. He steps forward on the platform, calm and easy. The audience may be regarded as strangers to him, or he to them. What will his effort prove him to be? We cannot tell as yet, for we know nothing of him by reputation or experience; but the student of magnetism may detect in his repose and coolness the evidence of a magnetic power yet to show itself. This, however, may be born of stupidity and cheap conceit. A few minutes of time will tell; for, if he is of the latter mold, the moment he attempts to warm up he will evince nervousness, and he will warm up suddenly.

He proceeds as easily as he began, but he has not displayed any evidence of the great orator. To be sure he speaks fluently and steadily, if somewhat slowly. His language is interesting; it shows thought, care in preparation and a belief in its declarations. The audience listens well. They really know that it is not above the average quiet efforts of oratory, but it seems smoother and pleasanter. They like it. They feel that it is going to be more interesting; that something greater is at hand. The very atmosphere seems to contain that information. The man does not rear, or leap, or plunge; he makes no strides, no bursts of speed, zeal or power. It is as though his faculties were horses of fine mettle, capable of all that could be desired, yet checked in and trotting along at an easy jog.

Soon the interest deepens. It appears to be in the facts presented, but the voice and manner present them so pleasantly that the audience would rather hear them than read them. Now the student of magnetism notices that the eyes of the speaker have darkened; no one else pays any attention to the tiny fact. The gray or brown or blue or hazel has not changed, but the pupil has distended, and this always appears black. Then the student of magnetism, sitting on the platform or in the front row, has observed that the body of this speaker, untrained in the art as he probably is, has changed; the chest is gradually, very slowly indeed, solidifying; it is full, large and firm, but motionless; the arms no longer hang devitalized, nor have they suddenly become rigid. The shifting from the easy repose of the opening lines to the energy that follows has been imperceptible to everybody except the keenest observer. The speaker is not only holding his magnetism, he is collecting more, generating it rapidly by slow tensing; and soon it is felt upon the waves of his voice.

Every ear is attentive. Little by little, unconsciously to the audience, the speaker has increased the tension of every part of his body and of every faculty. He himself may have no knowledge of it, for he may not think of it, but the fact exists in him as in all magnetic persons, that there can be no

increase of power unless it is accompanied by a corresponding increase of tensing. How was this fact ever seized upon for exercises in this art? Simply because it was universally noticed that all men and women who were possessed of personal magnetism were always in a tensed condition while cool and under perfect control. They were not devitalized, lax, flabby, on the one hand, nor were they set and physical on the other. They kept themselves in a condition between the two extremes. When the speaker is getting control of his audience he is very quietly tensing his body. It is a gentle change, but nevertheless a powerful one in its effects.

FORTY-NINTH GRAND PRINCIPLE

Tensing is a vibratory condition that acts upon the ether.

By the present use of the word we refer to that quiet form of increase in the development of energy that never reaches its limit of power. It is gentle, but not lax. It is firm, but not set. Between the extremes there is opportunity for a long range of increase without too great firmness. If we can make this clear we shall be able to get you started right in the present period; and that will mean much to you.

We have met students who have failed, and we can always tell in advance why they have failed. A gentleman called upon the author some years ago and said, "I have not made as much progress in the development of magnetism as I ought, although some of my friends have done remarkably well." We replied, "It is possible to write down the cause of your failure before you explain anything in detail," and we wrote and sealed a brief statement which we gave him. Then we asked him to perform the tension movement a half-dozen times. This he did. We said, "The cause of your failure is in that envelope. Open it." He did so, and read, "You tense too suddenly and reach the limit of force. Both these faults or either of them, will stop all progress." The

ideas seemed new to him. Then came the natural inquiry, What is the book intended for?

Careless persons rarely ever grasp the essential idea of anything. In this line of practice the first thought is to make the arms and body tremble. It may not always occur that this can be avoided, especially under the strain of great intensity of feeling; but the vibrations of a trembling body are as large compared with those of magnetic waves as the billows of the ocean are greater than the pulsations of light. Nothing can vibrate the ether, or inner air, except light and magnetism, and the latter is the finer. This means a great deal when one understands the fine character of light-waves.

All movable masses are made for vibrations. The ocean sends out its rhythmic motion as a medium for the transportation of matter. The air is a gaseous ocean intended to vibrate in sound. Where there is no air there is no sound. The higher up we go the less dense is the air and the less energetic is the tone, until, amid the attenuated sky, it vanishes into space, and then all is ether. Between the beings of the earth the atmosphere is the connecting sea, the medium of sound and speech. We hear because the air vibrates upon the drum of the ear, and this wave-process travels over the nerves into the brain, beating there against the sensitive gray matter which converts it into meaning.

It is not possible anywhere in the universe for an influence or a communication to span a chasm of nothingness. In space, where there is no atmosphere, man could not talk to his fellow-being, if sound were to be the means of speech. Yet one kind of wave-communication would give way to another. Light shines everywhere, in the dead calms of space as well as in other conditions; for light employs the thinner sea of ether. The brain amid the excitement of earthly existence requires the bold force of sound as a means of bringing it information; but if it were free from this racket its super-sensitive nature would hear and interpret the vibrations of the inner air or ether, with equal ease and greater certainty.

This ether is everywhere. There is no solid so dense that the fine inner air does not bathe each and every one of its molecules; they float and roll in it as the planets roll in the sky. This ether is not only in solids, but it is omnipresent in air, earth, water, flesh, blood and brain. There is not a thought, feeling or pulsation of your mind that is not a generator of ether-waves, nearly all of which die in the room around you, for they lack force. This ether connects your mind and your soul with the mind and soul of every human being, just as the atmosphere connects your bodies and voices. As you cannot reach all or even many by what you speak, so you cannot influence many by what you feel or will, all because you lack the energy required to effect control.

A tense condition of any faculty supplies this energy, but it must have the power of magnetism back of it, just as a live electric wire must have a battery or generator to supply its force. It could be alive and yet weak. Tensing calls into action the magnetic stores of the body, even increases them, and co-operates with the dead-still processes in producing both quantity and power.

FIFTIETH GRAND PRINCIPLE

The magnetic touch is always tense.

The first test of a person of magnetism is in the hand. If it is cold there is either a withdrawal of vitality for the time being, or the individual is lacking in magnetism. Warmth alone is not sufficient. It is necessary, but not all that is required. When you clasp the hand of one who possesses this quality, the effect is not marked in any way except by a slight muscular interest. The tight grasp is set and valueless, while the lax touch is dead. No one likes to take a cold and flabby hand.

There are men and even women who delight in hurting the hand by giving a tight squeeze every time they welcome an acquaintance. This is physical, and not in good taste. To set the muscles for vigorous pressure is just as far from

magnetism as is the lax hand which weak persons adopt from necessity. Marital affection is the quickest generator of magnetism, in a temporary way, that is known, as is fully explained in the new volume, "Sex Magnetism," which is one of the companion volumes to this book. Even the ancients, four thousand years ago and less, knew that warm lips and warm hands were two of the evidences of love. Nature ordains this to be so, for she compels the two sexes to attract each other, and gives them the power to win, to enchain, to enthrall, in order that the race may be perpetuated. Yet in many cases this is a blind magnetism. The loveless hearts, or those that never felt the power, are non-magnetic.

The delights of friendship are generally thrown away by impetuous or careless individuals. What is the use of grasping the hands as if they were tools of ice, or setting them as in a vice? Neither gives pleasure. One is affectation or weakness; the other is physical and emotionless. The true lover never hurts the hand of his sweetheart; the latter never gives the light grip. While timidity may vibrate the hand and make it tremble, there is a series of inner, finer waves of pulsation that are in no way related to the former, just as the ocean may roll and toss in a storm, while its billows transmit the vibrations of sound and the still tinier pulsations of light, all at the same time. The feelings in a human body are variously expressed, but the magnetism of love always tenses the body and proves itself in touch, voice and sight.

If in your own life or in the experience of others you wish to know the truth, and separate the real from the sham, apply this rule, and watch the results. When the hands clasp each other weakly, there is a negation of the avowals that have been uttered by the tongue or pen; when they are set in their clasp, there is the affirmative evidence of pretence, the attempt to seem in earnest. If love—genuine, honest love—prompts the greeting, the touch is at first as light, but soon holds the hand in a slowly increasing pressure that never clasps tightly. The interchange of opposite magnetic currents is the most delightful sensation in the world. It is because of this great

law of human life that the book of "Sex Magnetism" has been written. It has done, and is doing to-day, more good than any other work or school of special education, for which reason it should be placed within reach of all persons without cost but under proper conditions.

As we write there is an old couple, as they call themselves, although the man is not sixty and the woman not much over forty, sitting in a room across the way watching the November fires die in the western sky. They hold each other's hand as sweetly as the tenderest lover of nineteen; none too old to evince the keenest interest without impetuous display. Look at the maiden and her fiancé; they meet and greet with a handshake that is perfunctory because they may not be altogether alone. But when time and place are theirs they yield to each other a far different tribute; it may be the good-by of the evening, or the more prolonged farewell of the visit. Their eyes meet with deeper glance, moist with fervor; large, full eyes charged with the expression of kindred emotions. They know instinctively that the lips are the agents of speech, that words are idle vows, but that the tokens of speech coming from the very source itself are deeds of exchange that may be impressed with the seal of approval; and, in a delicacy of approach that drifts like a golden vapor nestling against the silvery moon, he bends over the uplifted face, while a pressure of the arm obliterates their identity, and the crimson bloom mounts her fair cheeks and paints roses in a garden of lilies. The cold-lipped reader of this page will shudder at our description and think it strange. Without magnetism there is no sentiment in life, no poetry, no sweetness, no charm, nothing but the plainness of mechanical existence.

There is no better way of developing the power of magnetism than in the touch of the hand through the ordinary greeting. Avoid the two extremes. Remember that the lax hand is worthless, and that the set grasp is insincere, if not an automatic fault. Do not think that mere firmness is all that is required. Tensing is an increasing approach to a rigidity

that is never reached when the increase cannot be maintained, a limit is found and that is non-magnetic. Nothing better indicates progress than this power, and progress never stands still. It is in the first delicate growth toward firmness that the body, the arm and the hand evince magnetism. Experiments can be made all day long with decided results. It is hardly necessary to add that nothing unusual in your conduct should attract attention, for it would at once end the usefulness of the practice.

FIFTY-FIRST GRAND PRINCIPLE

The magnetic voice is always tense.

Magnetism, exerted through the voice in speaking and singing, is so very important an accomplishment, that we devote one entire Step in this course to the subject. Here, we briefly sketch some phases of the use of magnetic voice.

There are three general classes of voices: the flat, the tense and the emotional. The first is the common sound which is everywhere heard, from the simplest remark up to the vigorous tones of the huckster or the wearisome orator; a mere mechanism of sound. Flat voices are never tense, never vibrant, never possessed of feeling; for which reason the street vender would never succeed in the lecture field; and for which reason also the vast majority of public speakers, preachers, advocates and others fail who might be great if they had the enterprise to get better delivery.

In daily conversation this flatness of sound is the universal experience. When a voice tires you, the cause is easily ascertained. No tense voice is ever wearisome. Some vibrant voices are. Some emotional voices are. There are so many characteristic classes of sound vibration involved that the subject seems endless. Sound itself is a wave-force, but when kept within its own range it is always sound. It is possible to add other vibrations to it. Even the church organ is given a tremolo that corresponds to the same action of the

singing and speaking voice; but this is neither evidence of tenseness nor of feeling.

Many persons wonder why the piano or the organ yields a more impressive sound under the touch of a genius than when the amateur manipulates it; and why at times the expert is more skillful than usual. Technique and finish are factors of importance, but there is the indescribable something that cannot be accounted for by any rules of execution. It is magnetism. But how can magnetism affect a musical instrument? Is the latter not a mechanical affair that is what it is made to be, a mere tool? Yes, but so are the vocal cords of the throat. So is everything; bones, flesh, muscles, nerves, all are parts of a machine of matter. Back of the material is the soul, the vital-spark, the magnetic quality. So when the gifted musician touches the keys of the musical instrument this quality lives in the vibrations of a tense hand, waves as small as light-pulsations that go out into the air and awaken a harmony in all other life.

If your voice is flat it can never be magnetic; and the first step to be taken is towards the destruction of the flatness. This is done by the adoption of the tremolo in all degrees of coarseness and fineness; an old attempt to substitute the appearance for the reality. The throat tremolo is used much in musical training, but it is not natural. Emotion springs from the diaphragm, a large muscle situated at the base of the lung cavity and just above the stomach. To find this muscle place the fingers over the stomach at that place where the apex of the rib-arch is found. It is at the highest part of the abdomen and the lowest part of the chest, at the soft bone.

When you cough the diaphragm jumps up and its edge gives a leap forward. This can be detected by the fingers. Now take a deep breath, place the palm of the left hand on this edge of the diaphragm and the palm of the right hand over back of the left hand. Pronounce the sound "oo" as long as possible, while shaking the lower chest with the rapid action of the hands. This will make the tone shaky. It is the only natural tremolo, for the diaphragm by its vibra-

tions produces laughter, gladness, joy, grief, sorrow, weeping, crying, hysterics and every mood known to the human heart.

This class of vibrations is divisible into a hundred or more grades. The usual series in the study of expression embraces ten only and they should be fixed in the voice by practice. After the hand has caused the tremolo the next step is to produce it without the aid of the hand. Prolong the sound "oh" instead of "oo," with a decided tremolo, and keep at it until it is very easy to say such sentences as the following with ease: "Pity the sorrows of a poor old man," "Oh, the long and dreary winter;" "Dear master, I can go no further," and the like. When this can be done the next step is to increase and decrease the range of the vibrations; that is, to make them wider and narrower at will. The doing of this is of the utmost importance, and is not an easy task.

We recommend that you make a gamut of the tremolos, from one to ten. Take a large piece of brown paper and a heavy pencil. Across the top make a wavy line, about ten inches long and two inches wide, and mark this the tenth degree of the tremolo. Under it make another wavy line ten inches long, but with waves only an inch high, calling it the ninth degree; under that put another wavy line, three-fourths of an inch high, as the eighth degree; then under that put the seventh degree, which will have waves a half inch high; then the sixth degree, with waves three-eighths of an inch high; then the fifth degree with waves one-fourth of an inch high; then the fourth degree with waves one-eighth of an inch high; the third degree with waves one-sixteenth of an inch high; the second degree, with waves one-thirty-second of an inch high, and a straight line for the first degree, representing a flat voice. The rule of practice is to begin at the middle degree and increase then decrease in turn. It will be seen that the scale of increase is not regular. When the finer tremolos can be used at will it is necessary to exclude the plain ones. A plain tremolo is one that is audible; it expresses emotion rather than magnetism. A concealed tremolo is one that is present but not noticeable. It attracts no attention as a

wave-action of sound, but it affords an easy transit to a tense voice. To develop the latter we advise the foregoing practice, and then the use of the sentences given in connection with the tense eye under the following methods.

FIFTY-SECOND GRAND PRINCIPLE

The magnetic eye is always tense.

There is here another opportunity for a volume on a single subject. The eye sees and is seen. The sense it embodies is the most important of all. A deaf person can compel the eye to perform some of the functions of hearing, just as a blind person uses the sense of touch with greater delicacy and power. When a person speaks to another the latter gets some of the meaning from the eye. It is not only natural but common to look into the eye to see the individual. All persons in an audience look at the speaker's eye whenever he interests them; in dull moments only they are attracted to some other part of the body, some peculiarity, or some matter that distracts attention.

The magnetic person generally holds attention by the power of the eye when there is a direct effort made toward one or more others; but the latter will have no consciousness of such influence. The tensing of the eye comes out of the same power as the touch or voice when either is magnetic. All energy is vibrant. The muscles are controlled by waves of force; sound is likewise propelled; so is light; so is thought; and magnetism moves by a similar law. Each has its origin, its source of supply, and its method of transfer; and, above all, each has its kind of pulsation. We never mistake light for sound. When science shall have laid bare the secrets of life it will be known what the difference is between all these energies.

The use of the tense eye changes every part of the face by some strange law of our natures. It also invites a glow into the eye itself that even the photograph will record. This special brightness is due to the electrical energy which is

aroused by the tensed condition. This does not arise in the eye-ball, but has its origin in the brain, which is the most powerful electric battery of its size in existence; so that the tensing of the latter organ is the real cause of it. We have for years used a plan of shifting locations which we find to be the best method of tensing the brain and eye. We present this arrangement here in a different light from any elsewhere given. We take the nine locations of the eyes from a former plan, as follows:

8 up left.	7 up front.	9 up right.
2 level left.	1 straight ahead.	3 level right.
5 down left.	4 down front.	6 down right.

The first practice is to look (1) at some imaginary person whose eyes are directly in front of you and on a level with your eyes, adopting a dead-still body all through, but holding the eyes two seconds only in a fixed gaze.

From one (1) change to two (2), which means to move the gaze to the left lateral, but do not wink or move a muscle of the face. Hold the gaze at two (2) for the same space of time, two seconds.

Then come back to one (1) and hold the gaze for two seconds.

From one (1) change to three (3), and hold the gaze dead-still for two seconds.

Come back to one (1) for two seconds.

From one (1) change to four (4). Then back to one (1).

From one (1) change to five (5). Then back to one (1).

From one (1) change to six (6). Then back to one (1).

From one (1) change to seven (7). Then back to one (1).

From one (1) change to eight (8). Then back to one (1).

From one (1) change to nine (9). Then back to one (1).

Each position must be held two seconds.

In shifting the gaze, do it suddenly and by a blow, so as to excite the nerves of the eye-balls.

Always shift to the extremes and back to one (1), and never pass from any extreme to another without first coming to centre each time.

The movement should not only be hard, but it should be carried as far as possible. Thus, if the eyes are to be raised to seven (7), they should be turned up so as to see the ceiling of the room; then come to one (1); then to whatever extreme is sought. The extremes are all the numbers except one (1).

After perfecting the foregoing movements let the eyes pass from eight (8) to six (6); and from six (6) to eight (8); and repeat ten times. Then from five (5) to nine (9) and reverse; then from two (2) to three (3) and reverse; then from four (4) to seven (7) and reverse; each ten times, hard, full and tense.

After all the foregoing movements have been mastered so that the eyes may be moved to extremes with force, let the same be repeated with great rapidity while the body is dead-still. This will prepare you for the real work, which is called

THE REPETITIONAL

While holding the eyes in the positions indicated by the numbers, repeat the following remarks with their full meaning stamped in your tones:

When the eyes are at one (1) repeat: "*I am talking to you and you must hear me.*" Let the voice be low, clear and firm, even severe.

When the eyes are at two (2) repeat: "*You cannot escape me.*" The words should be spoken in deep tones as though

some person were planning to get beyond your influence. Remember that the face is to remain to the front and no part must move except the eyes themselves.

When the eyes are at three (3) repeat: "*Beware! Do not make me angry.*"

When the eyes are at four (4) repeat: "*I will not do wrong.*"

When the eyes are at five (5) repeat: "*Get thee behind me, Satan.*"

When the eyes are at six (6) repeat: "*I am stronger than my enemies.*"

When the eyes are at seven (7) repeat: "*Thou God seest me.*"

When the eyes are at eight (8) repeat: "*Right is mighty and will prevail.*"

When the eyes are at nine (9) repeat: "*Angels hold watch and ward over my life.*"

The first few repetitions may be mental, continuing them until the spirit of the sentiments in connection with the positions shall be absorbed, after which it is better to use the voice aloud. Get familiar with the locations as belonging to the sentiments uttered.

In repeating them aloud, speak the sentiment once; then come back to the central position one (1).

After five days' practice in the Repetitional, repeat each sentiment five times aloud while holding the eyes fixed in whatever position they take, and go through them all.

After five more days in the last-named practice, repeat each sentiment ten times in the position to which it belongs.

The success in tensing the eyes will depend upon the tone-color in your voice. An actor could easily accomplish this end at once. You may have to keep at it for weeks, but the power will come sooner or later, and, once come, it always remains.

GENERAL TENSING EXERCISES

In the following exercises the mental conception will be correct if the pupil thinks of the inner lower chest as the

centre of a powerful battery, from which a vast amount of electrical energy may be developed. The connection of the brain with this battery will be referred to hereafter as the *electrical centre*.

Action of some kind develops all the electricity of the universe; we may call it friction, or chemical, or chemico-frictional, as one scientist puts it—it matters but little. Some kind of action is necessary. While the life principle within us furnishes a kind of action that generates this force, it does not, in most cases, develop a sufficient amount to make a person as magnetic as can be done by assisting nature.

When, after some lapse of time, the pupil begins to recognize the existence of the life principle, to estimate the amount of electrical energy on hand, to know at what times, and why, the quantity gets low, or at what times, and why, it is in superabundance, he will begin to realize the exactness of the science of Personal Magnetism, and his interest will be thoroughly aroused, for the first time, perhaps, in this course of study.

Exercise I. THE TENSE ARM STRAIGHT. Raise the right arm in front on a level with the shoulder and keep it perfectly straight. By an act of the will tense all the muscles from the shoulder to the hand, including the fingers, without moving the arm. Repeat this slowly and deliberately six times. Then use the left arm in the same way. While the left arm is being so used the right should hang at the side lifeless, and likewise the left when the right is in use. Returning to the right arm, place it at full length at the right of the body, extended in a horizontal position. Slowly and deliberately tense all the muscles six times, without moving the arm. Use the left in turn. Repeat the exercises until each arm has been placed in at least twenty different positions, keeping it always straight. The positions may be made in a greater number than twenty if desirable. Never set the muscles, nor use much force. Read all that precedes in this Period.

Practice the *Tense Arm* as often and as long as you wish

each day. It can be done without taking time, as in walking, driving, and on almost every occasion. It is very beneficial to the health.

Exercise II. THE TENSE FIST. This requires the open hand with lax muscles as a beginning, and the very gradual increase of pressure as the fingers are closed. Never set the fist hard, and avoid all rigidity. Sometimes the very powerful clinching of the fist will arouse a muscular heat that is afterward useful in true tensing.

Exercise III. SEPARATING THE NERVOUS ACTION. This is done by the act of the will, and consists in tensing the arm while the fist is lax, and tensing the fist while the arm is lax.

The separation of the nervous action may seem difficult, but in a short time, by persistent practice, it can be accomplished, and, when mastered, the opposition to the flow of nerve-force in its accustomed paths will cause the same friction that develops lightning in the storm clouds.

Are we understood?

When the arm is tense and the hand is free, the flow of nervous force is stopped at the wrist and hurled back upon the centres. A soldier whose hand has been amputated at the wrist often feels the presence of the hand with as much realism as when it was in place. This indicates a flow of nervous force beyond the wrist, and such experiences produce great weakness to the person, sometimes causing an overflow of all the *nerve-force*, and ending in death.

Many persons whose arms or legs have been amputated lose their lives because the nerve-force flows away at these places.

Whoever can learn in a perfect way to stop the nerve-force at the wrist, keeping the arm very tense and the hand free, will recognize in time the flow of the life principle along the arms.

The last part of this exercise consists of moving the arms about in space, held with powerful tensivity from the shoulders to the wrists, while the hands are lifeless or free from tension. These exercises will grow better and better as long as the

pupil practices them, if it be for years. At first there will appear to be nothing in them. A child cannot learn to walk in a day or a month.

Exercise IV. UNION TENSION OF ARM AND FIST. Hold the arm in any position free from the body. Make it as limber as possible, without any muscular rigidity whatever. Try to imagine it lifeless and limp as a piece of cloth. While in this position, very gradually and very slowly cause it to pass from a limp to a rigid muscular tension, while the energy flows from the fingers to the shoulders. If this is not done *gradually*, the design of the exercise is lost. A quick setting of the muscular strength of any part of the body has but little benefit for the *nerves*. Do this over and over again, with each arm singly. The first few days it would be better to use the muscles sparingly, as lameness ensues from this as well as from any new exercise. This tension includes arm and fist together.

Exercise V. THE TENSE NECK. There are muscles between the head and trunk of the body, along the neck. They are intimately associated with the base of the brain (an important part of the *nerve-force* of the body), and they likewise lie close to the spinal column.

1. Turn the head to the right as far as possible, and, while holding it there, gradually increase the tension of the muscles, until they have been made firm, but not rigid.

2. Turn the head to the left and repeat in the same way.

3. While looking straight ahead, the chin being on a level, and the chest being well filled with air, the shoulders down, but not back, endeavor to throw the muscles of the neck into a tension, commencing very gradually and increasing slowly until great firmness is reached, but no rigidity.

A quick setting of the full muscular strength is to be avoided, as the only benefit derived therefrom is in the growth of the muscles. A slowly increasing tension keeps the nerves at work, and excites them to an action that in time will generate the latent electricity of the body.

FIFTY-THIRD GRAND PRINCIPLE

The tense chest generates vital-magnetism.

To the man or woman who would become magnetic in the shortest possible time this principle is most important, for it is most helpful. It is not enough that the vital organs be raised and maintained; that is of the inestimable value, but the life itself of the chest and all its contents must be kept energized. This does not mean that the chest is to be set or strained by muscular effort, for that will lead to no good.

Direct the mind as closely as possible to the *inner* portion of the chest, keeping the outward part immovable. Think of a point as near the centre as possible. Make the whole internal portions tense, and as gradually as possible. It will be some time before this can be accomplished. The nerves and not the muscles are, in fact, exercised by this process.

A magnetic person can in an instant generate, also, a heat within that can be felt very distinctly, giving a glow of warmth that is transmitted by the vibratory process through the eye, voice or touch to any person within reach of these.

EXPLANATION.—*The mind dwelling intently upon any invisible agent or process within the body will develop a mental recognition of what would otherwise be unrecognized, provided the mental conception of the agent or process is a correct one.*

The tensing of the muscles and nerves must be performed with some degree of care and thoughtfulness. The underlying reason is this: tension employs in a healthful manner the nervous forces of the ganglia, and this employment *uses* these forces so as to create a demand for more vitality and a larger use of it without wastefulness. To supply the demand is merely an act of ordinary sense. Thus, if the body is starved of its phosphorus, or even of its ordinary foods, the demand for more vitality cannot be supplied, and weakness follows. Sometimes neuralgia is the result as the nerves have been robbed of their vitality. A hungry person cannot become magnetic. The realms of space reaching from the

unknown to the unknown, without height or depth, without width or breadth, are crowded with magnetism. Life springs spontaneously from its restlessness. Accident gives us our certain proportion, but art can claim more.

If weariness results, rest. Sometimes a few days' or a week's rest will be beneficial. Growth is often retarded by too rapid advancement. Do not hurry. Be calm and determined at all times.

Probably at this stage of the work the two best habits that can be adopted are these:

1. The continual elevation of the vital organs as a fixed custom.

2. The continual tense condition of the chest and its organic life within.

The advantages of these two habits are exceedingly great; and they may be adopted in all the duties of the day without taking a minute of time. The vital organs must be somewhere, and they might as well be up and vigorous as to be down and flat.

FIFTY-FOURTH GRAND PRINCIPLE

Tense walking is a rapid generator of magnetism.

Here we have the most wholesome and healthful of all exercises, and the one that is most easily adopted, for all persons who hope to possess vitality in a strong degree must depart to some extent from a purely sedentary life, and walking is common to all.

We have watched those women who, as queens of their homes or in the fashionable drawing-rooms, take leadership because of that commanding charm which the world calls personal magnetism, and they have never been the weak affecters of dignity, nor the set muscular types of strength; but they always have shown unmistakable evidences of the tense character. We have closely studied many a speaker who has aroused his audience to the highest realms of pleasure and enthusiasm by the same quality; and we never yet

saw one who did not gradually become tense as the magnetic vitality grew and increased. We have observed the men and women of the great activities of life, as they were engaged in the commonest duties, and the same law held true. Even in walking they are different from the lax and lazy, on the one hand, and from the stiff and muscular on the other hand.

There are two kinds of magnetic walking; the plain method is that of easy and gentle tensing; the beautiful method is that of alternating tenseness and release. Both are very valuable as means of culture as well as of development in vitality. The reader of these pages who is able to adopt as the fixed habit of life either one of these two styles of walking, has already gone a long way toward victory in the present study; for the practice of such walking is like an electric generator that is always creating the needed power. Habitual tense walking takes the place of nearly all other practice in this period. Continue with it the two other great exercises, and you have

THE MAGNETIC TRINITY.

1. Elevate vital organs as a permanent habit.
2. The tense chest as a permanent habit.
3. Tense walking as a permanent habit.

And the advantage is that they do not require a minute of time, nor take you from the regular duties of life.

The tense walk is acquired at first by comparisons. The beginning of the practice is in the lazy walk, which represents the languid condition of the body. This is always wearying. The next effort is to take rigid steps, allowing the knee to spring back with firmness as the weight comes wholly on each leg. Then increase the speed a little, and avoid springing the knee fully back. Here we have an excellent example of tensing in walking. To set the muscles firmly on each step will accomplish the same results provided there is not great rigidity; and this permits of slow walking. Rapid lax walking is injurious to the nervous powers. Rapid set walk-

ing exhausts the muscles. Rapid tense walking is midway between the two, and is highly beneficial to the health and nervous system. Let some form of tense walking be made a habit.

TENSE AND RELEASE.

The most beautiful and most valuable type of walking is that which embodies the same practice as is seen in the tensing of the arm preceded and followed by laxity; each change being gradual. To do this in walking the whole leg is devitalized as it becomes free after the weight leaves it; and is tensed as it again assumes the weight; each action being gradual, although done quickly. When properly executed the walk has every appearance of being unstudied and easy; although a crude experimenter would make it labored and unnatural. There is nothing gained by lifting a free foot tensed; and the more this walk is considered the more natural it seems. A compromise is secured by the following method:

Walk slowly and firmly with a tension in both legs, made stronger on each alternate leg as the body passes the weight over it in walking. Thus it will be noticed, that, while the tension is to be kept great during the entire exercise, it becomes greater while the leg carries the weight of the body, as is done in every step. The will power should be kept constantly on this slight increase of tension at these times.

When several weeks have been spent in this practice, the habit should be formed and applied permanently to every day pedestrianism. It then, of course, becomes more rapid, and varies itself with the circumstances attending each mode of walking.

A magnetic person is known by his walk.

At first the new method may seem awkward, but when it has become a habit, it is the most graceful carriage of the body known.

Grace and personal magnetism always coincide.

FIFTY-FIFTH GRAND PRINCIPLE

Tensing the whole body while inhaling generates magnetism.

It embodies one of the most important laws of this study. In the first place it is necessary to recognize each part of the body as it is tensed; the head, the eyes, the scalp, the temples, the face, the neck, the shoulders, the arms, the hands, the chest, the abdomen, the legs, the knees, and the feet. Then, when any part can be energized at will, the whole body should be tensed all at one time. During such tensing take a deep breath, and do not release the energy until the air has passed out. Repeat this as often as you can while walking in or out of doors. It may be made a habit in a few weeks. Nothing can exceed it in point of value for health or magnetic vitality.

We now bring this period to a close; the exercises should be carefully studied and faithfully performed; for the skimmer of these pages will accomplish nothing.

CHAPTER XXII

STORING NERVE FORCE

PART I



THE term *gymnastics* and likewise the term *calisthenics* are popularly supposed to apply only to movements of the muscles or of portions of the body operated solely for the purpose of strengthening the muscles. It has not been supposed possible to arrange a series of exercises that would produce strength in the nerve tissues and strength in the nervous system of the body; and it is only after many years of experiments that it has been discovered that exercises like those of this chapter apply almost altogether to the nerves. Awkwardness is often due to the erratic action of the nerves and muscles combined; but in order to make the muscles move accurately the nerves have to be specially trained so that in the eradication of awkwardness an entire training of the nerves is reached through a careful exercise of the muscles.

Many of the calisthenics and gymnastics that are in use in the schools and colleges of the world, and in gymnasiums, are productive of great injury to the nerves, and have been known in very many cases to produce prostration. It is possible that a series of muscular calisthenics could be devised which would avoid the production of awkwardness and thereby add to the grace of the entire body; but it must be admitted that in a great majority of cases persons who exercise much in gymnasiums are awkward and jerky in their movements, and the nervous system is often seriously impaired. To train the nerves will, in every case, result in sufficient muscular training; but to train the muscles will not

result in good nervous training. It is, therefore, highly important that the nerve calisthenics of this chapter should be carefully studied, and, if possible, by practice, perfected. As they deal with a part of our existence with which we are almost totally unfamiliar, the method of practice will be new to the pupil.

FIFTY-SIXTH GRAND PRINCIPLE

A gradual increase of speed magnetizes the body.

The slow beginning, the prolonged increase and the prevention of a sudden termination are matters of great value in this study. By watching the habits of persons who are known to be magnetic we see many examples of this principle, although it may be true that very few of those who possess the gift as a natural talent would know the meaning of the law under which their powers had been developed.

Before we commence the exercises it is better to understand two leading ideas. First it must be remembered that every muscular movement of the body is impelled and guided by the action of the nerves. From a study of one of the previous chapters the pupil has already learned that any increase in the tension of the muscles is a Nerve Calisthenic, provided the increase be gradual and prolonged. We, therefore, lay down the two following laws:

1. Any gradual and prolonged increase of the tension of muscle is a Nerve Calisthenic.
2. Any gradual and prolonged increase in the speed of the movement of any portion of the body is a Nerve Calisthenic.

It will be seen from the two foregoing laws that the first applies to the action of the muscles while the entire body is in a state of repose; and the second applies to the action of the muscles while some portion of the body is moving.

It is, therefore, seen that from these two laws may be evolved a third.

3. Any gradual and prolonged increase of the tension of

the muscles accompanied by any gradual and prolonged increase of the speed of the movement of any portion of the body will produce the most powerful Nerve Calisthenics known at the present day.

We will now proceed to the exercises.

SWELL AND DIMINISH OF SPEED

Exercise 1. ARM MOVEMENT. Take a standing position and allow both arms to hang lifeless at the side, the weight of the body being upon the balls of the feet, and the heels lightly touching the floor. Direct the mind to the right arm. The purpose of this exercise is to raise the right arm from its position at the side to a position in front of the body, the arm being kept straight, but not too stiff, all the time, and brought to a level with the shoulder. In one of the previous chapters we have exercises in the tension of the body. The exercises of this chapter will follow only the second and third laws. In raising the arm the pupil must commence with a movement so slow that he can hardly tell when the action commences. After any movement has been begun its speed may be increased as rapidly as possible, provided the increase is smooth and free from jerks. Any increase of the movement of any part of the body that has the slightest jerk in it, is detrimental to the nerves. Any sudden stop is likewise to be avoided; so any decrease of the speed that is at all jerky is injurious. The pupil, therefore, must commence the action very slowly indeed, increasing the speed to a greater extent with each trial, if the jerks referred to can be avoided; and stopping by a likewise gradual diminish of the speed, bringing the arm after it has been raised in front of the body, on a level with the shoulder, to a complete standstill without any suddenness in the stop. Always inhale deeply.

This movement is called the *Swell and Diminish in Speed*.

Exercise 2. This is simply a reverse of the foregoing exercise. It commences with the arm raised at full length in

front of the body on a level with the shoulder and it is carried down to the side by the same slow start and gradual increase in speed on its way and the same slow diminish until it comes to a full stop. Practice each of the foregoing at least twenty times deliberately and carefully. Any haste or lack of interest in the work will only result in time being wasted.

Exercise 3. Combine the first and second exercises, commencing with the arm at the side, raising it as previously directed, and without any jerk, causing it to descend, following exactly the direction of the two preceding exercises.

Exercise 4. Repeat the three exercises just given, with the left arm.

Exercise 5. Repeat the three exercises just given with the right arm at the side and raised laterally, that is, from the side outward from the body, the arm being brought to a level with the shoulder.

Exercise 6. Repeat the first three exercises with the left arm laterally.

Exercise 7. Repeat the three foregoing exercises with both arms, following all the directions heretofore given.

Exercise 8. Place the right arm over the head in what is called a *zenith* position, the index finger pointing straight upward. From this position commences a descent with the arm held, during the whole of its passage, out at full length, and passing in front of the body, the finger making a semi-circle in its movement until it reaches the side. The beginning of the motion when the hand is in the zenith position must be so slow that an observer could hardly tell that the action had commenced. After it has commenced the increase in speed may be as rapid as can be made without any jerk in the movement, and the coming to the side must stop as slowly as is necessary in order to prevent any suddenness or jerk in the ceasing of the motion. It will therefore come to a dead stop at the side so slowly that an observer could hardly detect when the motion had ceased. This exercise may be varied after the pupil has become skilled in this movement by making the speed when the arm is one-half way

down exceedingly rapid, and if the detrimental features can be avoided the greater the speed the greater the benefit to the nerves.

Exercise 9. Repeat the last exercise by reversing the direction of the movement, commencing with the hand at the side and raising it to the zenith position. The arm must be kept at full length all the time; observing every one of the directions of the eighth exercise.

Exercise 10. Combine the last two exercises by commencing with the hand at the side, raising it as in the last exercise, and when at the zenith position, reversing and lowering it as in the eighth exercise.

Exercise 11. Perform the last three exercises with the left arm.

Exercise 12. Perform the three exercises last referred to, with the right arm at the side and moving out laterally.

Exercise 13. Perform the three exercises last referred to, with the left arm at the side and moving out laterally.

Exercise 14. Perform the three exercises last referred to, with both arms.

Exercise 15. Raise the right arm to a position level with the shoulder and lateral instead of front. It may be a little back of a lateral position, tending toward an oblique backward. From this place the movement commences. The arm is to be moved, always at full length, forward and round in front of the body until the hand reaches the left shoulder where it will stop before it touches. It must not, under any circumstances, touch the shoulder. It will be seen that the arm remains in a horizontal position all the way round, and until it has passed in front of the body the elbow will not be bent. This bending, however, will be a necessity in the latter portion of the movement. Commence with the hand in the oblique backward position as first stated, with a movement so slow that an observer will hardly be able to tell when the movement first commences, and increase gradually in speed, keeping the increase free from any jerks whatever, and when the hand is approaching the shoulder, commence to decrease

the speed in time to bring it to a dead-still position without having to stop suddenly, or to make the decrease with any jerks. This exercise may be varied by increasing the speed to a very rapid movement in the middle portion of it.

Exercise 16. Repeat the foregoing exercise by reversing the direction of the movement, commencing with the right hand near the left shoulder, but not near enough to touch it, moving the arm out at full length to an oblique backward position, observing all the directions in the preceding exercise.

Exercise 17. Repeat the two foregoing exercises together, by commencing with the hand in the oblique backward position, moving it forward to the left shoulder and immediately removing it back again to its first position, causing it to come very slowly to a dead-still position at the shoulder, and immediately commencing, very slowly, in its movement back again.

Exercise 18. Repeat the last three exercises with the left hand.

Exercise 19. Repeat the three exercises last referred to, with both hands, having the left arm pass under the right arm as the two approach each other. This will cause the right hand to pass near the left shoulder, above the left arm, and the left hand to pass near the armpit of the right shoulder, under the right arm.

Be careful that neither arm touches either the body or each other.

Exercise 20. Raise the right arm to a horizontal position in front of the body, that is, to a level with the shoulder. The movement of the hand will be in a large circle. Its first position will be its starting place. The arm during the whole of this movement must remain at full length. It is raised to a position half-way between a horizontal lateral and a zenith position, when it is at its greatest elevation; and from this position it will commence to descend, passing down in an oblique backward position when the hand has reached a level with the shoulder, and from this it will come in toward the

side, when it is at its lowest depression and from the side, it will move outward and upward in front until it has reached its first position, which is horizontal with the shoulder. This makes a complete circle, and must be performed as follows:

The hand commences its movement so slowly that an observer will hardly be able to tell when the movement has begun, and gradually increases in speed until, when it is half-way round the rapidity will be very great. It then commences to diminish gradually in speed until it comes to a dead-still position in front of the body, which completes the circle.

FIFTY-SEVENTH GRAND PRINCIPLE

A swell and diminish of muscular tension gives control of the vitality.

It has already been explained, and we will proceed at once to the exercises used in its development.

PART II.

SWELL AND DIMINISH OF SPEED ACCOMPANIED BY INCREASING MUSCULAR TENSION

The following exercises exemplify the third law of this chapter, which is a combination of the swell and diminish of speed with the swell and diminish of muscular tension. As has been previously stated, these are the most powerful nerve calisthenics that have been discovered up to the present day.

Exercise 21. Repeat Exercise No. 1 of this chapter, accompanying the movement therein described, by a gradual increase of muscular tension. Always inhale deeply. The muscular tension will be entirely absent when the movement first commences, and as the movement increases in speed the tension will commence to assert itself, growing strong as the speed of the movement increases, until the maximum rapidity has been reached, at which point the tension should be almost frantic. This desperate power of the nerves will be acquired only after many weeks of practice. As the movement com-

mences to decrease in its speed the tension will likewise decrease, until, when the movement has been brought to a dead-still position, the tension is entirely absent, the arm and hand being as lifeless as a piece of wet cloth.

The foregoing exercises must each be repeated, accompanied by the swell and diminish of tension. This will require a repetition of the 20 Exercises of Part I of this chapter.

If the foregoing exercises of this chapter are practiced with the carefulness desired by the author, the most satisfactory results will be accomplished. It will take time to grow into the new life which must necessarily result from steady practice, but the pupil will find, when he or she has sufficiently practiced these twenty-one exercises, that a new force called Internal Energy has been developed in the centres of the nervous system. The work of this chapter will be found to be exceedingly tedious, and the pupil will, perhaps, lack that patience which is necessary in order to win, but to the few who always succeed in great undertakings where the many fail, we will say, that the power which you develop will be a surprise to yourself; and a proper wielding of that power may be a surprise to others whom you meet in daily life.

A few of the foregoing vitality exercises should be performed accurately for three minutes to five minutes daily; and no two exercises of this chapter should be used the same day, unless three minutes have been given to one; and a different exercise should be taken each day. This will require twenty days at least to graduate from the present stage.

The pupil can rest on laurels well won. There can be no failure, no disappointment, no discouragement, if the work has been rightly done: for every nerve and fibre of the brain and body will be in perfect health; the ganglionic cells will be storage batteries of new and vast quantities of magnetism; the blood will be clearer, purer and stronger, especially if the pupil observes the direction to inhale deeply when commencing each exercise; and life and health will be at the zenith of their meridian. It is a glorious work!

CHAPTER XXIII

MAGNETIC BREATHING



EVERYBODY is quick to jump at conclusions. The first thought of an uninformed person who reads the title of this chapter will be to inquire what relation breathing can have to vitality. The best answer is to tell the inquirer to abolish breathing for a few days, or long enough to ascertain its importance in sustaining life. The fact is that the very sources of magnetism come from the vital changes that occur when the oxygen of pure air reaches the new blood of the lungs. Then might arise the inquiry. Why will this of itself not create magnetism? It will, it does; but its process may be greatly increased or greatly retarded.

Respiration is the process of taking in and letting out the breath. It begins at birth and ceases at death. The quality and energy of breathing are dependent upon the vital condition of the individual; and the following facts may be of importance at this juncture:

1. In a state of inactivity during waking hours, respiration is feeble and the value small.
2. In sleep following a day of inactivity, respiration is feeble.
3. In sleep following a day of activity or effort, respiration is deep, full and heavy when the health is normal.
4. In waking hours of activity the respiration is increased.
5. Exercise, fast walking and running will increase the respiration in proportion to the force exerted.
6. All increase thus acquired is in the form of a greater number of breaths and not of longer range or greater depth;

and, while some good is attained, the value is not important.

7. Happiness, joy, pleasure, good news, and all bright moods deepen the respirations and increase their number.

8. Laughter does even more.

9. Gloom, despondency, bad news and sorrow reduce the respiration to the shortest range and slowest time, so that in some cases it appears as if the breath had stopped altogether.

10. When some little thing goes wrong the nervous system is depressed, the respiration diminishes, headache follows, and even sickness may ensue.

11. Non-magnetic persons are shallow in lung-action, having no great depth of inhalation.

12. Persons who are naturally magnetic are correct breathers; and by this term we mean that they follow the methods which are presented in this chapter. They do so instinctively, for it is right and natural.

FIFTY-NINTH GRAND PRINCIPLE

Rapid inhalations are vitalizing.

If you will observe any persons who seem to be full of life and vigor you will notice that they are always taking in full, deep and rapid breaths; not in succession so much as at times when some effort is required in mental or physical operations. They are silent breathers, in the sense that the nose or mouth does not give out a sound of passing air as in an ordinary quick breath, or a sigh.

The way the air is passing, whether in or out, may be determined by watching the chest, the nostrils or the throat; although a keen eye is required in some cases. The speed of an inhalation is found by noticing the recurrence of action, for the body indicates when the change occurs from the end of an in-going breath to the end of its exit. To give out a sound of passing air is both faulty and injurious, and generally is evidence of weakness.

A rapid inhalation need not be one of great speed; all

that is required is that it should be faster than an ordinary breath for any increase is evidence of a strong affirmative vitality. It is of course true that men and women of great vigor, when full of life, or vivacious as it is called, seem to take a breath as a giant would grip a pigmy; they snatch it up with an easy power. The jaws are firm, the eye bright, the face full of determination, and the air is drawn with energy into the lungs. Mere physical vigor does not do this; it requires a nervous vitality.

SIXTIETH GRAND PRINCIPLE

Slow exhalations prevent loss of vitality.

The reason of this law will be more readily seen when we say that the lung-cells, their elastic surroundings, the great diaphragm and all the muscles attached are involved in breathing, and that a quick "let-go" of the group is equal to a collapse which must stand as evidence of weakness, just as a fall of the head by a "let-go" of the neck muscles indicates sleepiness or fainting.

To draw in air it is necessary that the chest, lungs, tissue, diaphragm and associate muscles should expand and open just as a piece of rubber is enlarged. When the air is in and is about to pass out, a condition of vitality would prevent the elastic power from being lost all at once. A sigh does this; and sighing is very weakening.

We have proved by experiments that slow inhalations followed by quick exhalations, if persisted in, will bring on chills and break down the vitality very fast. So dangerous is this practice that a person who is not perfectly well would quickly collapse. We can all observe in those who are ill the constant tendency to let the breath go out itself; they lack the power of holding it back and allowing it to gently exhale. The habits that are universal with persons in ill health must belong to that condition; and this "letting-go" of the breath is the most marked of all.

It is for the same reason that one gasps when tired or

exhausted. Try the experiment by taking very short breaths and letting them out in this quick fashion. You have the panting of the invalid. The heat of fever is reduced by the same action. A magnetic person requires a higher temperature than one who is not so endowed, and the loss of animal heat through rapid exhalations is a serious matter. Not only does heat go out, but vitality and magnetism go with it. The cure of one of the worst of faults and the prevention of loss can be found in no other way than under our present principle.

The habits of persons of fine health, when such habits are always present, must be construed as indicating a law; and, when we see such persons in control of the organic functions of breathing, taking firm, vital inhalations, and preventing the "let-go" or collapse of the lungs and diaphragm, we are compelled to admit that respiration is the key to health and to much else besides. So many experiments have been based upon this law that it is not a matter of doubt. Any person may test it. For instance, those who have used drugs vainly, while seeking to overcome such diseases as nervous prostration, low vitality, weakness, loss of life-forces, feeble heart, collapse of digestion, lung debility, and private failures in the functions of manhood and womanhood, have invariably been wrong breathers. They have not had firm, energetic inhalations, nor slow, controlled exhalations. We have known of many thousands of such cases and have never failed to find the reverse conditions; namely, slow, weak, inhalations, and quick "letting go" exhalations.

The more quickly the breath enters the lungs the sooner its value is imparted to them; the more quickly it goes out the less value it leaves. Speakers who use the voice properly and with the four qualities of perfect resonance, are always in health, for such use of the lungs invites vigor and vitality; but all speakers who know how to use the voice properly know also that the quick inhalation and the slow exhalation are necessary in their profession. Otherwise the orator, as well as the singer, would lack voice control because lacking breath

control. Some speakers are accustomed to taking quick, full breaths at every pause, but only at pauses and then only when the pause is a natural one. This habit soon grows on a person and compels the longest exhalations while speaking or singing. It is well known that some of the ablest and most magnetic of professional men and women in public life have used the out-going breath for forty seconds, fifty seconds, sixty seconds, and even more, one claim of ninety seconds being authenticated.

The sensible person drops the use of drugs, and comes under the influence of natural laws. Many and many a weak breather has dosed the system with poisons that could not cure, and has found out at last that medicines cannot give firm inhalations and controlled exhalations, the very things that the health requires. What nature does spontaneously may be employed to invite the conditions that give rise to her acts. Thus, if she marks her healthy men and women with correct methods of breathing, then correct methods of breathing will invite the health that would naturally inspire them. This is right in philosophy; but it is true in practice and has been the means of doing a vast amount of good. Get pure air, then train the lungs to observe the methods that nature insists upon in periods of health; and they will gradually generate the vitality that will sustain permanent health.

This kind of vitality is of the greatest value in the development of magnetism.

SIXTY-FIRST GRAND PRINCIPLE

Extra-deep inhalations invite extra vitality.

As has always been our custom, we have first ascertained what have been the habits of men and women of acknowledged magnetic power; and these we have followed until their identity with the true laws of magnetism has been established. The most noticeable habit of such a person is the firm and rather rapid inhalation; the habit next noticeable is that of a controlled outgoing breath; but there is something of still

greater value that nearly always eludes observation, and this is what we are now to speak of.

We must be pardoned for taking our magnetic types from those who are most easily observed when they possess this power known as personal magnetism. We can see and study the speaker and the actor who is thus gifted, for they are always observable. We can also analyze the methods of the man or woman who, in social life, sways others by such charm. And it is such persons who first give us light upon the matters that embody the laws of action which appear in books.

From time immemorial man has evinced the extra energy of magnetic vitality during periods of genuine power; for it is born in him, and has always been a part of his nature. The same thing is apparent to a trained eye whenever a person is exerting the magnetic power, as when a speaker is holding an audience in his power and carrying it onward to greater control. Not only are the breaths firm but there is an extra depth in each inhalation that is not otherwise reached.

This extra depth is noticeable in all persons who are deeply affected by something that exhilarates. We do not refer to laughter or pleasure, but to those episodes that come into lives but rarely and take strong possession of them. We have witnessed this extra deep inhalation in such cases as the following:

1. A woman on being successful in her love suit.
2. A man on receiving a letter announcing a similar success.
3. A society woman at whose home a personage of great fame called.
4. An author on receiving a check for one thousand dollars as payment for his first literary production.
5. A contestant in the crisis of competition, when resolving to win, and finding that he had the power to do so.
6. An orator on an occasion when he felt unusual magnetism and proceeded to exert it with telling results. He passed to climax after climax, each higher and grander than its predecessor, until it seemed as if he could not sustain his

power; yet on he went surprising all beholders. At that time the author was intensely interested in getting the exact facts relating to the use of the lungs in the act of extra breathing, and the movement was distinctly observed. It is the same in all cases when the vitality is suddenly increased to an enormous extent.

Since finding its universal prevalence in conditions of excessive magnetism, we have had it put into practice as an exercise, and the results have proved its value. The difficulty is in making the precise movement clearly understood and recognizable by others who may read our description of it. The mechanical practice does but little good, although it sometimes leads to the right method, for which latter reason we give it at this place.

The Mechanical Way.—Take a standing position with the weight of the body sustained on the balls of the feet. Inhale silently through the nostrils, until the lungs are packed full of air. Swing the arm to a high position over the head by a long, quick motion of the hand, at the same time rising suddenly on the tips of the toes, and inhaling as much more air as possible. The quick rise of the body will draw in more air. This is the mechanical method, and lacks the main element of success in that it has no feeling of exhilaration to invite it.

The Magnetic Way.—Repeat the same exercise at some time when the feelings are buoyant. Some persons are able to create a pleasurable excitement by the force of the imagination, and this will serve as well.

Then send the extra deep breath down into the lungs without the aid of the mechanical practice. This can be done after a few weeks of trial, and need not take any time, for the occasions are many in every day when such exercises may be performed. Nearly all of the successful students have practiced while walking outdoors and engaged in other duties. You are compelled to breathe all the time, and it is as easy to breathe right as wrong.

SIXTY-SECOND GRAND PRINCIPLE

Complete exhalations, made slowly, give control of the vitality.

It can at once be seen that half-emptied lungs, speaking in a popular sense, means half-filled lungs at all times. We call the lungs empty when the full exhalation has been made; although, in fact, it is not possible to entirely collapse the air-cells. But most persons never get out all the air they can. An invalid will pant when very weak, and this consists in taking in a very small quantity of air and letting it out at once; possibly not five per cent. of a full respiration, which means that ninety-five per cent. is neglected.

In daily activity the range is greater than in idleness, but not by any means as large as it should be. Even the person who runs for a car, or for other reasons, and gets out of breath, respire in a quick, short action, while the trained athlete compels himself to breathe deeply and slowly, because he knows that one deep breath is better than a dozen short ones. He also knows that he cannot fill a vessel with new material if he does not empty it.

If you have a pitcher which is full of old milk and you wish to have nothing but new milk in it, you would not be content to pour out half of it and then add enough of the new to fill it. The average person does not exchange twenty per cent. of the air in the lungs at a breath made with some depth; and eminent specialists claim that not ten per cent. is exchanged. This is as much as to say that when you have a pitcher full of old milk you will pour off one-tenth, leaving the ninety per cent. in the pitcher, add enough new milk to fill it up, pour off one-tenth, fill it up again, and so continue all the time. What would be the result?

One of the great advantages to the health in the study of oratory, reciting, voice culture and similar arts when pursued scientifically, is found in the fact that students are taught to use all the air of the lungs, and to get as much new air as possible in each inhalation. Then comes the great fact that,

when all the dead air is taken out of the lungs, their action is more vital. We once had a distinguished pupil who could not learn how to get deep, full breaths under a teacher who taught only the methods of inhalation. We began by teaching nothing but exhalations, and soon had the lungs empty, as it is called. The pupil was surprised at the results. The empty lungs were hungry for air and took it in with great zest and exhilaration. The vitality and magnetism at once increased in marked degrees.

In this brief period we have presented certain secrets in the methods of respiration that have long been held seclusive by certain European teachers. We have made them clear, and the only remaining duty is to impress upon our students the necessity of adopting them as lifelong habits. In doing so we advise that the mere mechanical part of the practice be made a stepping-stone only to the natural use of the exercises, and be abandoned as soon as possible. Breath should enter the body much as food does, under the impulse of zest and hunger, eagerly taken and absorbed. The mechanical injection of uninvited food is followed by indigestion. The same law holds true in breathing.

For the reason stated we hope that you will try to place yourself in conditions that will invite a love of deeper breaths. Brightness of life tends always to effect this result. You know that you can always find what you are looking for; if it is trouble, you will not have to search far; if it is discouragement and gloom, they are yours; but if you care to seek the bright side of everything, and obtain comfort from living, you will surely find all that you earnestly strive for. A deep breath in a moment of happiness is vital; the exhilaration that attends it leads to magnetism and power.

It is said that all persons are naturally gifted with the art of acting, and no child is denied this talent; the baby, from the time it learns to walk until the era when all "forwardness," so-called, is driven out of it by the stern parent, is a natural actor. It creates, portrays and reproduces the moods and deeds of its elders. In the more limited scope,

the stage actor is able to do the same thing. When, for instance, he simulates joy, if he is a real actor, he puts himself in the mood of joy and all attendant circumstances, by which he actually feels the pleasure he depicts. This is what we would like to have you learn to do.

How many times have we stood before pupils in a school where dramatic work was being taught, and told them to take lines that represented power, authority, triumph and great joy, and notice the methods of the most earnest of them! Those who had a real conception of what acting meant threw themselves into the portrayal as though it were life itself. Here are some of the lines:

"I am the king."

"I have re-created France."

"My happy heart with rapture swells."

"I love, and therefore am a woman."

"To thy knees and crawl for pardon."

"There is no such word as fail."

"Madam, you have bereft me of all words. Only my blood speaks to you in my veins."

"A husband's roof, however lowly, is in the eyes of God and man the temple of a wife's honor."

"I can scarce contain myself, I am so full of joy."

"And this sabre did the deed."

"No power on earth shall part us till I have saved my Selim."

The foregoing lines are a few only of the number that were employed, but they are enough to illustrate what is meant. We advise you to try them in connection with your practice under the principle stated. The lungs must be well filled, and, as the power is conceived just before the line is uttered the extra deep breath is taken. It also comes voluntarily into the lungs at each pause in a sentence, no matter how brief it may be.



END OF THE
FIFTH STEP

MAGNETIC
ATTRACTIONS



IN THE SIXTH STEP MAGNETISM OF THE HUMAN VOICE

CHAPTER XXIV

YOUR GREATEST POWER



HUS far, you have been studying what is popularly known as the *Cultivation of Personal Magnetism*—meaning, it teaches and explains various exercises which, when put into practice, *generate* the force of personal magnetism. It is a foundation book. It shows you how to *develop* the quality. But it does not, beyond a limited degree, go into details for *using* personal magnetism. This subject is as broad and vast as life itself. It would require many great books of instruction to cover the countless uses of the power. Such elaborate and revealing systems have been arranged by the author of this volume.

However, we will here go into details of one of the major uses of magnetism. It will be that phase which charges the spoken or sung word with the fire and attraction of magnetism. If you have faithfully followed instructions up until now, you have learned how to generate and charge your body with that energy or electrical quality which we term magnetism. And in this Step in our course we will show you how to use it in all word-contact with others. The instructions will take the form of forty-five brief, pithy lessons.

THE MAGNETIC VOICE

Must Please * * Attract * * Win * * Hold

“To Please.”—Not one voice in a thousand is pleasing. It may even be said that not one in ten thousand is cap-

able of giving genuine pleasure to those who hear it. The first great step is to find out why the voice is not pleasing, and then ascertain the way by which it can be made a source of pleasure to others.

"To Attract."—Having accomplished the first great step in this work, the power of a pleasing voice to attract others should next be acquired. As this has been done many times in the past by the method taught in this book, it is certain that it can be done again in every case where the student is determined to achieve so great an end.

"To Win."—It is our creed that there is nothing worth while in this life unless it can win. We all wish to win the respect of others; but that is not enough. Our character and personality should be lovable; our social relations sincere and estimable; our business dealings of the highest standard; and our habits cleanly and pure. But, added to these traits, there should be constant activity of the most useful kind and a steady mental improvement. These bring social and financial success in many lives; yet they may fall far short of winning true success if the voice be repellant, as it is in most men and women. There are many instances where a magnetic voice has won the greatest degree of success in life, in spite of almost everything else being absent that should make a person attractive; because the voice is the one greatest agent of communication. But let a magnetic voice be coupled with all the other splendid traits, and success is more than doubly assured.

It is grand to win friends. It is grand to win social distinction. But the burdens of life are many and are heavy, and it is necessary to win the means of support, and the bank account that shall stand between old age and want when the days of activity are over. If, therefore, the magnetic voice can be turned to substantial earnings, it is one of its legitimate goals. This course of lessons shows the many and wonderfully varied ways in which such earnings are made possible.

1. A clergyman can increase his salary and accomplish vastly greater results in his profession.

2. A lawyer can increase his income in his office practice, and in his work before judge and jury.

3. A physician can increase his earnings and his influence over his patients for their good.

4. All professional men of every grade and rank can attract greater patronage and win larger earnings.

5. All business men can double in a short time their effectiveness.

6. All clerks who sell goods, and all employees who deal with others, can rise in value to their employers and secure better compensation.

7. Friends and social advantages are more readily won by a magnetic voice than by any other power.

8. School teachers can add to their value by their better control over their pupils, and by their increased skill in teaching.

"To Hold."—There are persons who possess what seem like pleasing voices, who cannot hold their power over others. There is something in the voice that tires after a certain time. The ability to please, to attract and to win, should be supplemented by an enduring magnetic quality that never is lessened. This comes best from training.

TEACHINGS OF THIS COURSE

A few advance thoughts will be in place here:

1. Mere sound is never pleasing. Most voices are far from pleasant. They serve for a while as a means of communication in business or social use, then the hearer is glad when they cease.

2. Some voices are considered pretty and even beautiful that soon tire the listener. Ninety-nine persons in every hundred use the same part of the vocal scale when they converse. Now suppose you have a friend whose voice is actually rich, and she sings always on one note; or suppose you have a musical instrument with the most beautiful tone ever pro-

duced, and it is played on one note all the time ; can your brain long endure that sameness?

3. A voice must not only be pleasing, but there must be brought into it a subtle quality known as magnetism, in and of itself. That which is magnetic is more than pleasing ; it must attract, win and hold. We heard a lawyer address a jury for an hour, and everybody was exhausted ; as he had tired them out, and had weakened their vitality by the strain necessary to follow him and understand what he had in mind. On the other hand, we listened to another lawyer who was defending a hopeless case of great moment, and he talked all day and all night. There was never a moment when any listener was tired of his voice. He knew when he had won his jury, and not till then did he cease talking.

4. Above all, there must be naturalness in the voice. A musical instrument is not natural, although it may have fine tones. The kind of magnetism that will serve on the stage, will not do in oratory, nor will either kind do in business or social usage. The thoroughly flexible voice responds readily of itself to all the operations of the mind and heart, and thus it becomes natural. Flexibility, therefore, must be acquired to a very high degree of efficiency ; and the time spent in such acquisition will be more than amply rewarded.

5. In securing perfect flexibility of voice, this faculty comes, incidentally, into its natural gift of reproducing any sound that can be made in nature ; not always with the force of the latter, but in all other respects in the exact likeness.

LESSON 1: "NATURAL VOICE"

A reader is a person who expresses aloud his own thoughts and feelings or the feelings of another. This is the technical meaning as used in this work.

Some persons think that a reader is one who reads written or printed matter ; but the word "read" means many other things. Thus it is a common remark that you can read in the face of another person the thoughts that are in the mind. You are able to read the intentions by the actions.

In music, reading means not only the ability to understand but to render the notes; and the reader, therefore, is the player or the singer. The dictionary says that reading is "explaining or interpreting." In music, reading is defined as "to render vocally or instrumentally the notes," according to the dictionaries. Another meaning is "to give warning, or to advise." When a mother says to her daughter, "I wish to read a little sense into your head," as a well known novelist makes one of his characters declare, the reading is done by a bit of strong oral advice; and this follows correctly the meaning given in the dictionary.

It was said of Edwin Booth that he was the best reader on the modern stage of the thoughts of Shakespeare; but his reading consisted of the manner in which he rendered the words of that great author. Booth did not stand with a book in his hands and read the play, but he gave action and voice to the words. This is true reading.

LESSON II: "THE MEANING"

Cold type does not express the meaning.

It rarely does this. Any line can be rendered by some person in an ordinary manner and seem to have but little thought in it. Some other person will make it full of meaning. But a man or woman with a perfectly flexible voice will make the thought stand forth in a most amazing power, and the tones employed may be quiet and wholly unassuming.

What does the following statement mean:

"The man would have died if you hadn't cut his foot off."

You can read it in such a way as to make the man alive; or in such another way as to make him dead; and it certainly is important to know which fact you desire to convey. There is a great difference between a live man and a dead man.

Put your mind behind the words and think that the man is alive.

Think that the operation saved his life. Think that, if the foot had not been cut off, he would not have lived, but would have died because the foot was left on. In so thinking, you will do something more than emphasize the word *died*; the flexible voice will not depend wholly on emphasis. The object point of the voice is the word *died* in the reading, "The man would have *died* if you hadn't cut his foot off." Try it fifty times or more until you are able to read the thought that he is alive.

Now try to execute him.

This is done by the human voice. Think that the man died. Think that he would have died any way. Think that the operation of removing his foot was of no avail; that he was sure to die anyway; and that he "would have died if you *hadn't* cut his foot off."

After making your voice perform this execution, repeat it fifty times, always on the same man. Repetition gives a flexible voice. If you can read the above line skillfully so as to make the man alive or dead at will, you are then well advanced on your way to a successful attainment in this course.

If you cannot do this, then call in some friends to help you solve the problem. But if you can do it fairly well, keep on the practice of repeating until the meaning stands out more and more day by day. No one is perfect in such practice.

LESSON III: "THE INTENTION"

In the preceding lesson we have dealt with the meaning. Now we seek to read the purpose or intention of the thought. Imagine yourself seated in an outer room, and that in the next room there are two persons, one a wife, the other a husband. The wife says to the husband:

"*Will* you ride to town today?" What does she intend?

But instead of putting it that way, she says:

"Will *you* ride to town today?"

Does not the first inquiry clearly indicate that she desires to know whether any one is going to town today? And does not the second inquiry take it for granted that some one is going, but is *he* the one?

Instead, however, of either inquiry, suppose she had asked:

"Will you *ride* to town today?" Would not the intention shift completely? Someone is going, and you are the person; but *how* will you go? The town is two miles away. Will you walk, ride or fly?

Another meaning is brought out in the following question:

"Will you ride *to* town today?" You sometimes go into the town, or as far as the town; and often go in that direction, and not *to* the town itself.

Here is still another intention:

"Will you ride to *town* today?" This asks whether you are going there, or elsewhere, perhaps into the country.

There are six words in the sentence. One remains to receive attention.

"Will you ride to town *today*?" Here the purpose shifts in the most startling manner from the other five intentions. Is today the time of your visit to town?

The acute thinker will note that, when one word is made to carry the idea, all the others are taken for granted. This is a very important fact. In court a witness is held accountable for all ideas so taken for granted; and, as every man and woman is likely to come to the witness stand some day, it is well to know to what extent the human voice is committing its owner.

Thus, when the wife asks: "Will you ride to town *today*?" she may not think that she is assuming as admitted truths all the other facts suggested in the sentence; but she does so in her form of inquiry.

If the husband were to enter the room and say to his wife, "I will *ride* to town today," he would know, or ought to know, that she understands that he is going, that his visit

is to be to the town, and today is the time, as well as the other minor ideas to be as stated; but that he will not walk, as he has decided to *ride*.

But the real object of this lesson is to teach you to form the habit of expressing exactly what you have in mind.

The voice becomes natural and flexible by specific practice. Thus, if you were to repeat each of the above inquiries fifty times, or a total of three hundred times, you would find your voice much improved in its powers of expression. What you can do once, or a few times, is merely what you are in the habit of doing all the time. To grow more and more expressive, is the chief object of vocal practice. Repetition does wonders. Great actors have been known to repeat a single line many thousands of times, and so they have become great in so doing.

Repeat. Repeat. Repeat.

LESSON IV: "THE PLEASING VOICE"

Not more than one voice in a thousand is pure in its mechanical quality. Some musical instruments, by wear and tear, develop what is called in art a *mongrel tone*. A dog that is neither one thing or another in breed, is a mongrel; and when it is mean in its habits and nature, it is known as a mongrel cur. Such a dog does not appeal to the best tastes of the community.

The human voice is constantly subjected to influences that destroy its purity of quality. The singer knows, or soon comes to know, that the everyday habits of life take the value out of the voice; and so there are exercises that restore the purity of the quality. Some musical instruments have exquisitely beautiful tones. Some horns of gold alloy are exceedingly rich in tone-value; some of silver are almost as rich; some of brass are more blatant; and so the quality follows the metal. On the other hand, there are methods of construction that help make the tones richer. The sounding board of a piano has much to do with the excellence of the

sounds to be produced. All other parts exert some influence. The instrument that today attracts by its fine tones, may in the course of time give forth a sound like an "old tin pan." The same deterioration that takes place in a piano is certain to occur in the human voice.

That the latter is rarely ever found in a pure quality is a well recognized fact.

The vocal chords are made rough and coarse by the use of vinegar, acids, spices, tea, coffee, tobacco and alcohol. Excessive meat-eating generates a poison in the blood that reaches the throat in its circulation.

Inhaling through the mouth is the most injurious of all habits. It is always better to breathe in through the nose. The out-going breath does not affect the vocal chords. Mouth-inhalation brings dust and germs to the throat, and also chills its walls; these combined influences often introducing contagion into the system.

The larger the lung capacity becomes, the more readily the vocal chords will respond to any method of improving them. Therefore deep breathing daily is necessary to voice development. This may be done without interfering with other duties. You must breathe all day long, and it takes no more time to breathe deeply than in the usual shallow manner.

LESSON V: "THE PURE VOICE"

If you have absorbed the lesson next preceding this, you may go on with the work of securing a vocal quality that is called pure. In so doing, you drive out all the accumulated roughness and crudeness of years of growth. Just think of the value of a musical instrument, the notes of which are clear, sweet, rich and pure. Listen to the piano that sounds like an "old tin pan" and compare it with the new piano every tone of which pleases because of its mechanical purity.

A simple exercise will bring vast results.

Learn what the vowel "ah" is and how and where it is made. We have been told that it is the most open of all

sounds. This really means that it can be readily made the most open. In fact, it is possible to make it with the lips almost closed. It is possible to make it on the front of the mouth, at the lips, on the tongue, or in the throat.

If you make it on the lips, your voice will not improve, for lip sounds are never pleasing. The vocal cords are in the throat, in what seems to be the bottom of the throat-well. Imagine the throat to be a deep well, and that you are to produce the sound from the lowest part of that well. Open the mouth at the lips, at the tongue, in the middle, at the back of the palate, and down deep in the throat. Then say "ah."

The latest and most approved method of voice production is that which starts the tone in the deep throat and projects it at the front upper teeth. This quickly leads to purity and clearness. The process is as follows, and if duly employed, the results will soon be marvelous:

1. Utter the sound "ah" in the manner just stated, and try to make it as clear as possible. Think of the place of origin which is always at the bottom of the throat-well, and at the same time think of the point of attack which is at the front upper teeth. Keep these two locations always in mind. Never release your attention from them.

2. Having mastered the two points as just stated, and having made yourself capable of executing the tone as required, try to prolong the sound of "ah" for five seconds. In doing this, depend on the expert acuteness of your ear; for your ear will tell you what character of tone your voice is producing. Your ear is to be your mentor, your guide, your dictator; and you must encourage its good work.

3. Listen to the tone you are producing. It is getting clearer? If so, then prolong it for ten seconds by your watch.

4. Then produce it for fifteen seconds.

5. Then for twenty seconds; and so keep on, adding five seconds at a time until you are able to prolong a good tone for sixty seconds in one breath.

6. When you rest, start over again with five seconds. Never, after a rest, try to see how long you can maintain a

tone. Always begin with five, then let the breath out, inhale, and go to ten seconds, and so continue. The real progress comes in the habit of beginning over with five seconds. It would be waste of time, or nearly so, to try to go a long period, say twenty or more seconds, at the start. Build up, five seconds at a time, and progress will be rapid.

7. The ear is to detect the growing purity of the voice. That will soon find improvement, and then it must insist on the continued bettering of the tone until it rings true and clear as a flute note.

LESSON VI: "THE FLAT VOICE"

Few persons realize that the voice is either round or flat.

As the voice is produced by the vocal chords which are located in the throat, the character of the tone must of necessity depend on the shape of the chamber through which it is compelled to pass; the throat giving that shape just as the musical instrument determines the character of the sound that is developed in it. A trombone emits a tone quite different from the cornet or the flute.

By changing the shape of the throat and mouth, a nasal effect is produced that often causes laughter or ridicule. By other shapes the throat is made to give out a guttural growl which disagreeable men are too often guilty of; or hard, distressingly crude tones that repel. Yet these same throats may be so shaped that in time their sounds will be pleasing and even beautiful.

The two great divisions of the shapes of the throat are:

1. The flat.
2. The round.

Every time you swallow, you assume a flat throat; and, as you swallow hundreds of times a day, you are constantly training the throat to take on its flat shape. Habits are the great master of the voice. Nature employs the same throat for eating as it does for singing. The act of eating is more important than that of singing; but persons who live to eat,

instead of eating to live, lose much of the real pleasure of existence.

In swallowing food, it is necessary that the throat shut it off tightly and send it down to the stomach by a slightly convulsive action which produces the flat shape at the location of the vocal chords. It is this bad shape that all singers and most speakers of ability train themselves to overcome. It is very easily changed to the proper condition with a little practice.

LESSON VII: "PRACTICE! PRACTICE! PRACTICE!"

It is not necessary to practice much.

Nature sets things to rights very quickly. Habits take a long time to make them wrong. It is knowing how, that counts.

One minute a day will keep the voice in fine shape after once you get it so. But do not be ashamed to practice. All great singers look after their diet, their daily habits of living, and their little tests of vocal condition.

No great orator ever became great unless he practiced. Most of them discovered instinctively the need and the way of practicing. Demosthenes probably invented his own scheme, but history is very clear on the point that he did spend time in making his voice right. The same fact is shown in other biographies. Patrick Henry made use of every empty schoolhouse he could find; Henry Clay was often discovered in cornfields, and Daniel Webster, by the testimony of Edward Everett and others, built up his voice by practice. Justice Brown, when on the Supreme Court of the United States, told the writer that he practiced on his voice in a schoolhouse in Detroit. All the great men of this art of speaking have been willing and glad of the opportunity to practice. It is the little men who are above it.

Hon. Roscoe Conkling, United States Senator and leading lawyer in his State, had one of the richest and most pleas-

ing voices we ever listened to. When he died, no one knew the combination to the lock on his safe. "Did he have any favorite word?" asked the expert. "Yes," said a young man in the office, "I have often heard him ring out his voice on the word Rome, when he was alone in this room." The word *Rome* furnished the key to the combination, and the safe was quickly unlocked.

History and public as well as private biographies are full of incidents connected with the practice indulged in by great men to keep their voices in good shape. It pays. It even pays for the salesman and the clerk; for improved voices mean better work and more effective results. A pleasing voice, even though quiet, draws people; while crude, harsh, flat voices repel them. Add to the pleasing voice, the charms of personal magnetism, and there is no better investment in the world.

LESSON VIII: "ROME! ROME! ROME!"

All natural habits are good or bad.

The drift of things, left to themselves, is to the bad.

What is called a natural gift, is an accidental drift to the good; often stimulated by ambition or earnest effort.

Any drift can be cultivated. That which is cultivated, if it coincide with a natural drift to the good, is as natural as if it had come about of itself. True art everywhere is a cultivated drift toward the better things; and, the more it coincides with nature, the greater is the bond of union between the cultivated and the natural gifts. In fact that which is cultivated is far more valuable, because it outlives the accidental drift of habits.

Between the flat voice, which is the drift to the bad, and the round voice, which is the voice of art and cultivation, there is as much difference as between a golden-toned piano and an old tin box. People who meet those they seek to impress, have enough instinct to drop the flat voice and assume the round tones in part; although in small part. This

proves that effort is able to control the character of the voice even among persons who lack all desire for culture. What has been called the "Sunday voice" in a preceding lesson, is an example of what instinct may accomplish. The woman who would employ the flat voice that her family hears constantly to a visitor for whom she had great regard, would utterly fail in making herself pleasing. She would repel.

Women often wonder why the men who attracted them before marriage are so quickly tiresome after the honeymoon is over. Wives maintain their "Sunday voices" for a longer period after marriage than men do theirs, but it is all over sooner or later; and the dreadful commonplaces fill all their hours together. Once in after years the husband has the old kindness in his manner and tones, and the wife says: "Harry, your voice sounds now as it used to sound when we were engaged."

Why go through life with the flat voice?

While habit and special effort will make it partly round at times, art alone can fill out the full quality. Short cuts in art are as good as long and expensive journeys.

The quickest way of reaching the round voice is to practice with the word so constantly used by Conkling: "Rome! Rome! Rome!" Not he alone, but many others have employed the same word. It was the favorite tone of David Garrick, the greatest actor of all time.

LESSON IX: "MAKING RAPID PROGRESS"

It is possible to do a right thing wrong.

Any person can speak the word "Rome" with a flat throat. But it is such a word as will respond more quickly to the attention of the mind than any other that can be found.

The mind and the ear should be combined; or, in other words, the mind should give constant attention to the ear, so that the latter may note the right utterances. The voice is ready at all times to obey the ear and mind, if both work together.

Of course a round tone is made by a round throat. But there is no necessity of going through a long period of practice to learn how to make the throat round. A "gape" will do it at once, if a person is able to gape or imitate the action of gaping. The process consists in lowering the "Adam's apple," or vocal box of the throat, which always goes way down during the gape, and rises way up during the swallow.

Gaping is not a good habit to establish, but all singing artists have been compelled to use it as a starter; then, when once the open throat is secured, the muscles will repeat it afterwards as desired. If you have ever noticed any great singer, you will at once recall the position of the throat.

Any sound of "O" will tend to make the throat round in shape. Any liquid word containing "O" will do likewise. "Lo" is a liquid word. So is "Mow." So is "No." So is "Ro." So are words made of these consonants: as "More," "Roar," "Lower," and others. Words containing "M" and "N" tend to free the voice from the offensive twang called the nasal defect. "R" tends to make the tongue flexible as it is a tongue consonant of the liquid kind. Hence there is no word quite as good as "Rome" for practice. The word "Roll" is used a great deal by actors and singers, and orators, in their private practice which they carry on in their room; but it lacks the resonant value of "Rome."

It does no real good to utter the word "Rome" without the aid of the ear and the attention of the mind. The latter should make sure that the throat is in the open position, as its first duty, and that the sound is pure and round; while the ear should note the various kinds of tone-characters produced, and select that which is most pleasing. Friends often meet for practice, and mutual criticism, and as this is the most important culture in human life, it should be given first place over all other duties.

Like a beautiful flower garden that is capable of bearing exquisite gems if kept in a condition of culture, but that goes to rank weeds when left to itself, the voice responds to careful

attention or drifting neglect; being the agent of the mind, the heart and the soul in their communication with humanity.

LESSON X: "THE UGLY FLAT TONES"

A badly shaped musical instrument will emit badly formed and unpleasing tones. A flat throat is badly shaped for song and speech. It is the result of natural drift. A bad disposition accentuates the flat voice. In fact, humanity, like the canine species, is disposed to growl at things it does not like. You are so used to hearing the growl and snap, in various degrees, that you pay little attention to them, although they instinctively repel you when you are able to get away from them.

If you are a clerk or employe, you would prefer to work for a man who has a kindly voice rather than for one who closes his throat into a guttural tone. If you have read the story of "Christmas Carol," by Dickens, you will recall the kind of man Scrooge was, as therein depicted. Dickens, himself, when giving public readings in America from which he made nearly one million dollars, used the flat voice in very close form for the character of Scrooge, until the change had come over the tight-fisted man; then the kindly tones fell from a beautifully rounded voice.

We have had many reports from phonographs of the utterances of men and women whose dispositions have not been pleasant, and who have therefore developed the flat voice in excess, which means that the throat comes closer together in the act of speaking. These tones are very near to the growl of a dog, which is made with a flat shape of the throat.

If you can speak as many persons about you speak, and will take the trouble to reproduce their tones, you can carry them into the growl without much change of throat.

When people disapprove of some act of their fellow beings, as when the New York public hissed the players of their own team for unsportsmanlike conduct during a game, the throats were closed flat, and the tongue was made flat also,

thus throwing forth the tones of dislike, the same as the cat does when it is in an ugly mood. The growl of the dog and the hissing of the cat, are both made with flat throats, and evince a hateful disposition at the time.

In art, the hiss in a tone is called aspiration, and the growl is called guttural. You will hear them both, in one degree or another, all about you. For purposes of imitation, they may be learned and used; for they will help you to avoid them if you are able to make them and drop them when you like.

LESSON XI: "FAULTS CURE FAULTS"

The old saying in the practice of medicine that like cures like, is never better proven than in the art of using the voice. To overcome an error it is necessary to see the error. The exhibition of it may cause shame, but this is unnecessary, as all that is required is an ambition to drive the fault out. We recall the case of a United States Senator who was not at one time an effective speaker. We showed him the cause. His voice was rasping and flat. When he heard it, and came to know it by ear, he soon mastered the trouble. After he had acquired the round voice, his influence on his hearers changed and he became a pleasing orator.

The question is often asked, will the practice of the faults of voice develop those faults or establish them? The answer is in the negative. Impersonators and imitators indulge in them to a great extent and seem to improve their voices by the practice. To know how to make many kinds of voice is to know how to make the better kinds at will; and the use of the faults will serve to make the contrast all the sharper.

In fact all impersonations are of faults. If people had no shortcomings, the imitators would be out of business. You cannot impersonate that which is normal. Our advice is to learn all the vocal faults possible; and in so doing you will soon find yourself able to assume the voices of others at will, and this can be turned to account in a hundred different ways.

But the most valuable of all results is the naturalness that will come into your own voice and always be at your command.

LESSON XII: "MEANING OF MODULATION"

The word modulation in speech means variation in pitch, although it may be made to include change of force and time in utterance.

But the chief and important meaning of modulation is variation in the *pitch* of the voice.

Most persons who try to give an offhand definition of *pitch* call it force. It has no relation to loudness or softness, or any of the uses of force; but applies wholly to range of voice, up or down, in the musical scale. Thus a tenor has a high pitch voice; and if he converses in the same general part of the scale that he uses in singing, he will talk in a high pitch. The bass singer generally talks in a low pitch. Those who sing in the middle part of the vocal range, or scale, talk in the middle pitch. It is proper to say that you pitch the voice high or low; but it is not proper to say that you pitch it loud or soft. In the roof of a house the pitch is the declivity or steepness, not the strength.

We attended church for a year, listening to two sermons a day, and in that time we heard thirty-eight different clergymen whose voices were pitched in one part of the range, and rarely ever departed from that part. As two and two make four, so we felt sure that such preachers could not have great success in their work; and we ascertained the facts to be accordingly.

The human brain becomes weary of sameness.

In singing, the different pitches are called notes of the musical scale. In speaking, the different pitches are called degrees of the vocal range. Keep this distinction in mind.

Singing differs from speaking in that the former has few or no rising or falling movements to the tones, while every spoken syllable either flats or sharps the tone, and

generally rises or falls through a number of tones. This explanation is technical and we promised not to be technical, so you may leave it for others to understand.

LESSON XIII: "TIRESOME VOICES"

Nature gave to every man and woman a two-octave speaking range, and even greater range than this can be cultivated, and is cultivated year after year by thousands. Yet most men and women use in conversation only a small part of one octave, and generally only one note. There are millions of one-note talkers in the world, and they wonder why they are not attractive in business or socially.

Even a beautiful voice that is used on one note, or on only a few, will tire. The human brain will not long endure peacefully the constant hammering at one kind of sound. The nerves rebel.

If you have a fine piano and strike one key all the time, how long will your neighbors put up with it? One refrain has driven people crazy. Not long ago a man rushed out of a house with a smoking revolver having killed a girl who was playing a few bars of a strain that she had caught and sought to fix. No mind is wholly sane and sound; and it is not difficult to make it lose its self-control. Nature steps in and relieves the brain from monotony by sleep in a majority of cases; and this accounts for the ease with which monotonous preachers will put a congregation into a state of slumber or close to it. But what can be said of the calling of the man who will thus fail in his great work?

All about you are one-note speakers, or one-note talkers, and they are failures. We have rescued many of them in the past twenty-five years, and we hope that these lessons will rescue millions more. The human voice has the greatest opportunities of all the faculties, and is the most used, but the worst used.

One note is the climax of monotony; but even two notes will not give relief. Nor will three or four. If nature pro-

vided fifteen or more, let them all be developed into actual use. Some singers who are able to exceed this range in song, talk in a monotonous pitch when they converse; showing that the mere possession of a large range is not enough. The habit of use is necessary.

LESSON XIV: "RANGE OF VOICE"

The term *Range of Voice* is well understood to refer to the compass or extent of pitch. This, by some authors, is divided into registers, and called the Upper, Middle and Lower.

The Upper register is said to embrace the highest third of the vocal compass of a thoroughly developed voice.

The Middle register embraces the middle third.

The Lower register the lower third.

The highest third, sometimes called the head register, indiscriminately, is best represented by the vowel sound of E, as in the word *meet*.

The middle third, sometimes called the throat register, is best represented by the vowel sound of Ah, as A in *father*.

The lowest third, sometimes called the chest register, is best represented by the vowel sound of O, as in *roll*.

These divisions may be mental ones, at least, and will somewhat assist the pupil in practice.

The development of pitch is absolutely necessary to the singer, and to the reader or orator it is an exceedingly valuable acquisition. Many singing voices are developed by the exercises of this book, yet nothing of the technique of music is here attempted. A person may be ignorant of music and remain so, yet understand, perform, and master all these exercises. For speaking and reading it is not necessary to preserve minute distinctions of pitch or be musically exact.

LESSON XV: "DEGREES OF PITCH"

Voices limited in range will not be able to make the divisions given in this exercise; but persistent practice will soon

show great improvement. Those who understand music may make the nine pitches one whole note apart, if their vocal range admits of it; or a half note apart, if very limited in compass; or a note and a half apart if the range is comparatively extensive; or two whole notes apart, if possible.

Rule.—Arrange the pitches so that their range, from the very highest to the very lowest degrees, may be a little greater than the ability of the voice to produce, and then work to produce them perfectly.

THE NINE DEGREES OF PITCH

No.	Description.	Expressional meaning.
9	Extremely high.	Very excited.
8	Very high.	Excited.
7	High.	Enthusiastic.
6	Rather high.	Rather enthusiastic.
5	Middle.	Calm.
4	Rather low.	Rather serious.
3	Low.	Serious.
2	Very low.	Very serious.
1	Extremely low.	Profound.

An extra No. 9 pitch may be made by crying "Boat ahoy," holding the last syllable as long as can be done easily, as "Boat aho———y."

An extra No. 1 pitch may be made by pronouncing the word "Swear" in a deep, sepulchral tone, as described in the next exercise.

Incessant practice in the quotations will accomplish more in cultivating a wide and extended range than would seem possible. The *Rule* must be observed strictly.

LESSON XVI: "MEANING OF PITCH"

Every part of the vocal range has a meaning of its own as will be seen in the following:

QUOTATIONS FOR PRACTICE IN THE NINE DEGREES OF PITCH

No.	Description.	Quotation.
9	Extremely high.	"I repeat it sir, let it come, let it come."
8	Very high.	"Three millions of people armed in the holy cause of liberty."
7	High.	"The sounding aisles of the dim woods rang."
6	Rather high.	"With music I come from my balmy home."
5	Middle.	"A vision of beauty appeared on the clouds."
4	Rather low.	"Friends, Romans, countrymen!"
3	Low.	"And this is in the night, most glorious night."
2	Very low.	"Roll on, thou deep and dark blue ocean, roll!"
1	Extremely low.	"Eternity! Thou pleasing, dreadful thought!"

LESSON XVII: "HOW TO PRACTICE"

Some years ago a prominent man came to us, having been sent by a famous teacher of singing; the purpose being to extend his range of voice. He could sing in about an octave and a half, and the teacher had exhausted every method to increase his range.

At the same time, a Congressman came to us who had almost no range at all; his voice being pitched on the note above the middle, and remaining there during his entire efforts at speaking. He was very tiresome, but his wealth had given him a term in Congress and he felt that it would not repeat for him.

To both these applicants for lessons, we gave the following rules of practice. The singer in the course of time acquired a full octave beyond that which he possessed when he began the exercises in range that are given here. The Congressman acquired a two-octave range, and was elected for sixteen years. He connected himself with our institution as a result of his interest in the good work being done.

The practice consists in speaking, not in singing, each quotation of the table in the preceding lesson.

Begin with the middle, or fifth quotation. Say the words, "A vision of beauty appeared on the clouds," in the easiest pitch in which you can speak, and make it conversational in style. Say this a number of times, always aloud, but not loudly.

If you have a piano or musical instrument nearby, find how many notes you have in your voice, and speak the above quotation in the note that is about midway between the highest and the lowest.

Then speak the next quotation below the fifth, which will be as follows: "Friends, Romans, countrymen!" This should be given in a rather serious vein, and the pitch should be close to the middle, but not quite up to it. Follow with the next quotation, "And this is in the night, most glorious night," giving the words in a pitch lower than the fourth. Then proceed to the lowest pitches in turn. After this, repeat the fifth, "A vision of beauty appeared on the clouds," in the middle part of your range, and then take the sixth, and so on up to the top or last one, which is the ninth.

It is first necessary to establish the nine degrees of range, then to extend them gradually as practice gives you greater security in the production of them.

LESSON XVIII: "CAUTIONS"

Caution 1.—Commence always at Pitch No. 5, which should be at all times in the middle of the voice. Run down the pitch to No. 1; then commence at No. 5, and run up to No. 9; then commence at 5, and give the degrees in the following order: 5, 4, 3, 2, 1, 1, 2, 3, 4, 5, 6, 7, 8, 9; then commence at 5, and pursue the following order: 5, 6, 7, 8, 9, 9, 8, 7, 6, 5, 4, 3, 2, 1.

Caution 2.—Preserve a monotony of pitch while giving the quotation that belongs to the degree which is being produced; that is, if the degree is No. 5, the quotation would be, "A vision of beauty appeared on the clouds," and every word of this line must be on the No. 5, or middle pitch. So if the degree is No. 3, and the quotation, "And this is in the night, most glorious night," every word of this line must be in a No. 3 pitch.

Caution 3.—Using the No. 5 as a starting pitch, make each succeeding low degree distinctly lower than its predecessor; thus a 4 must be clearly lower than a 5, a 3 lower than a 4, and so on. It will be hard to do this at first; but both for speaking and singing, this exercise is unparalleled in its effect, for the purpose sought.

Caution 4.—Using the No. 5 as the starting pitch, make each succeeding high degree distinctly higher than its predecessor, after the manner described for the low degrees of caution 3.

LESSON XIX: "THE LOW NOTES"

The higher the pitch rises, the more vibrations there are in a second of time. These occur at the vocal chords. The lower the voice descends, the fewer are the vibrations. These relieve the ear and brain of the listener; for which reason the magnetic tones are more often effective in the low notes than in the high ones.

After acquiring the number one pitch of the table of range as given in these lessons, try to drop below that by

speaking the word "oh" and then the word "swear" in a still lower note. These words suit the effort. Imagine the throat to be a very deep well and in that well utter the word "awe" very solemnly a number of times, trying to get it lower each time. All three words help, but some voices respond better to one word than to another.

THE CONVENIENT LOW NOTE

This exercise is somewhat peculiar, chiefly on account of its simplicity. It is very effective, however.

In the low register of the voice there are some notes that are weak, especially the extremely low ones.

If the pupil attempts to reach the very lowest note of which the voice is capable, it will be found to lack strength and fullness. A little farther up the range, perhaps a single note or two, will be found one that is quite full and strong. It is this note that the present exercise has reference to; it is called the "convenient low note," because it is the lowest that can easily be produced.

For the purpose of this exercise, and this alone, let the pupil practice as long as convenient, say not less than five minutes at a time, in holding this note upon a vowel sound. By the expression "five minutes at a time" is meant to devote that time to the repeated prolongation of the vowel sound, taking sufficient pauses for rest and breath.

The vowel O is the best; next to that comes Ah, as in "father."

A valuable variation of this exercise is to attempt to prolong the sound clearly and evenly for forty-five seconds, or as near that as possible.

Another valuable variation is to attempt to swell the last end of the tone without raising the pitch. These variations are more fully described in later exercises.

Constant practice on the lowest note of the voice that can be made easily will soon result in the next note below it acquiring strength and fullness by sympathy owing to its proximity to the note that is being used so much.

The note next below, then, will be the "convenient low note." This should receive the attention of the pupil just as soon as it is full and strong. Remember to wait until the fullness has come to it through sympathy, not to force it.

When the new "convenient low note" has been practiced for months as its predecessor was, it in turn, by sympathy, will cause strength and fullness to creep into the note next below, and so on down the scale the voice will extend itself in range.

This method is called the "Anti-force process," because no attempt is made to force the voice. It is an excellent method.

THE CONVENIENT HIGH NOTE

This is similar to the last exercise, the upper end of the range being taken in place of the lower.

LESSON XX: "MEANING OF FLEXIBILITY"

An attractive voice must be:

1. Natural.
2. Modulated.
3. Flexible.

We have thus far learned what faults produce the unnatural voice. We have also just learned how to modulate the voice so far as pitch is concerned. Uses of these basic lessons will be made to a very large extent farther on in this course of training.

We must now take up the basic study of flexibility.

In a speaking or natural sense a singing voice wholly lacks flexibility except in the slurs. An intoned voice is senseless, as it lacks sufficient mental presence to make it intelligent. In proportion as there is a departure from the singing notes, which takes place as the slides develop into glides, the mind enters the tones, and the voice becomes flexible. But this quality is merely present in most voices. In geniuses of expression it is exceedingly full on every word and syllable. The ability to increase the meaning of words is the ability to increase the flexibility of the voice.

All these facts are wonderful.

They show a mighty mind back of humanity that has lifted the human mind to a tremendous distance above and beyond the nearest of the brutes. And man's mind is not yet placed on the highest Alps of life. Between him and the master force that has uplifted him, there is a distance to be traveled that art alone can span.

What is there so marvelous in these slides of sound?

Their absence is the absence of the mind. Their presence is the presence of the mind. And they are only slides. But why is it that there are degrees of pitch in the human voice? Why is it that the vocal chords by tightening and shortening gradually are able to change the register from a low to a high one; and by loosening and lengthening are able to reduce the pitch? Song is made possible by the fixed changes of these chords, which give all the different notes. Modulation is made possible by the power of speech to spread its words throughout the range of pitch. But why are the vocal chords endowed with the ability to shift gradually, not in fixed changes, but in slipping variations, through the parts of pitch, and so produce the smooth slides?

With this power at hand, then comes the question, why is it made the tool of the mind?

The nine pitches furnish the key of all progress. From them can be developed more results than from any other faculty, except the muscles of the mouth which produce all the words of the great dictionaries.

LESSON XXI: "TONE COLOR"

In more than ninety-nine per cent. of all people, the great defects of voice are:

1. Monotony of pitch.
2. Flatness of tone.
3. Lack of glide value.
4. Absence of color.

Even a beautiful voice may be uninteresting after a few utterances.

Color of tone is the presence of feeling in the tone.

Persons are often unable to give expression to their real feelings from lack of color-development in the voice. For instance, a voice that has never been employed, except to express the merest common-places of life, would find it impossible to put any other color into the nobler or more beautiful thoughts, unless a systematic course of practice, like that given in these lessons, should be adopted.

Without color all expression is mechanical and artificial. It is art without nature. Yet by the rules of art we can dive down into the hidden recesses of nature, and bring to the surface her most precious secrets; then, by practice, adopt and wear them as our own, for they are ours by heritage.

Our purpose is to provide a series of exercises for acquiring all the colors of the voice, by special practice, until they become natural.

Having said this much, we now invite the pupil to commence the most fascinating practice known in the art of expression. It is well to keep a record of the number of times each color is repeated, for all practice counts something, even if but once a week or month. It is only after repeated trials that the ear begins to recognize the real color; it may not be until after hundreds of repetitions that the color will be recognized; but when it comes, as come it surely will, a delicious feeling of pleasurable satisfaction is experienced.

While these lessons are not intended to include instruction in singing, hundreds of singers with colorless voices have applied for them during the last twenty-five years and have been greatly benefited by them.

All persons who speak, read, converse, or sing should develop tone color.

LESSON XXII: "TONE COLOR EXERCISES"

The feelings are many, and their colors should be made to harmonize with them. The greater number of colors you acquire, the more magnetic will be your voice.

Some colors are easily developed. They happen to coincide with your common moods. Others must be brought into your voice by placing your mind and feelings in the realm of existence that the thought seems to describe or indicate. Make no two colors alike.

(Only the words in quotation marks are to be colored. Colors that seem alike are quite different.)

1st Color.—*Mild Determination*. Color words: Impossible; cannot.

“It is impossible, I cannot.”

2nd Color.—*Strong Decision*, Negative, Color word: Not.

“I will not.”

3d Color.—*Strong Decision*. Affirmative. Color words: Will; bond.

“I will have my bond.”

4th Color.—*Petulance*. Color words: Peace, peace, peace.

“Peace, peace! Mercutio, peace!”

5th Color.—*Surprise*. Color words: Gone; married.

“Gone! to be married!”

6th Color.—*Surprise*, with *Disappointment*. Color words: Not coming.

“Martha not coming!”

7th Color.—*Wonder*. Color word: Wonderful.

“Oh, a wonderful stream is the River Time!”

8th Color.—*Amazement*. Color words: There; look; steals.

“Why, look you there! look, how it steals away!”

9th Color.—*Common Colloquial*. All the words are equally colored.

“Jack, I hear you’ve gone and done it,—

Yes, I know, most fellows will.”

10th Color.—*Didactic Colloquial*. All the words are equally colored.

"Never read to others what you do not thoroughly understand."

11th Color.—*Common* and *Pure Colloquial*. All the words are equally colored.

"O, good painter, tell me true: has your hand the cunning to draw shapes of things that you never saw?"

12th Color.—*Pure Colloquial*. All the words are equally colored.

"Perhaps you may have seen, some day,
Roses crowding the selfsame way,
Out of a wilding, wayside bush."

LESSON XXIII: "TONE COLOR EXERCISES"

13th Color.—*Beauty*. Color words: Heaven; thick; patines; bright gold.

"Look, how the floor of heaven is thick inlaid with patines of bright gold."

14th Color.—*Grandeur*. All the words are equally colored.

"Roll on, thou deep and dark blue ocean, roll."

15th Color.—*Pride*. Color words: Inch; king.

"Ay, every inch a king."

16th Color.—*Arrogance*. Color words: Like; myself.

"I have no brother, I am like no brother, I am myself alone."

17th Color.—*Defiance*. Color word: Defied.

"I tell thee, thou'rt defied.

18th Color.—*Begging*. Color words: Pity; poor; give.

"Pity the sorrows of a poor old man. * * * Oh! give relief, and heaven will bless your store."

19th Color.—*Flippancy*. All the words are equally colored.

"Sir Harcourt fallen desperately in love with me?
With me! Ha! ha! ha! that is delicious!"

20th Color.—*Dignity, Grave.* Color words: God; come.

"Sir, before God, I believe the hour has come!"

21st Color.—*Dignity, Earnest.* Color words: This; self; true; any.

"This, above all, to thine own self be true, and it must follow as the night the day, thou canst not then be false to any man."

22d Color.—*Courage.* Color words: Free; host; liberty; man.

"Now, my brave lads,—now are we free indeed! I have a whole host in this single arm. Death or liberty! We shall not leave a man of them alive!"

LESSON XXIV: "TONE COLOR EXERCISES"

23d Color.—*Eagerness.* Color words: Early; early.

"You must wake and call me early, call me early, mother dear."

24th Color.—*Joy.* Color words: Queen; May; queen; May.

"I'm to be queen of the May, mother, I'm to be queen of the May."

25th Color.—*Ecstasy.* Color words: Happy; rapture.

"My happy heart with rapture swells."

26th Color.—*Gloom.* Color words: Midnight; dreary.

"Once upon a midnight dreary."

27th Color.—*Sadness.* Color words: Melancholy; saddest.

"The melancholy days are come, the saddest of the year."

28th Color.—*Freezing.* Color words: Freezing; cold.

"The night was freezing cold."

29th Color.—*Meekness.* Color words: Obey; you.

"I shall in all my best obey you."

30th Color.—*Tenderness.* Color words: Tenderly; care; slenderly; so.

"Take her up tenderly, lift her with care;

Fashioned so slenderly, young and so fair."

31st Color.—*Affection*. Color words: Wear; core; heart; thee.

"Give me that man that is not passion's slave, and I will wear him in my heart's core, ay, in my heart of hearts, as I do thee."

32d Color.—*Greeting to a Friend*. Color words: Glad; twenty; years.

"Well, Tom, I'm right glad to see you! It's twenty years since last we met."

33d Color.—*Greeting to Country*. Color words: Crag; peaks; again; you; still.

"Ye crags and peaks, I'm with you once again.

I hold to you the hands you first beheld,

To show they still are free."

34th Color.—*Coldness*. Color words: Unwelcome; extend.

"Sir, you are unwelcome here! I do not wish to extend our acquaintance."

35th Color.—*Jealousy*. Color word: Mistrust.

"I do mistrust thee, woman."

LESSON XXV: "TONE COLOR EXERCISES"

36th Color.—*Indignation*. Color word: Leave.

"You may leave this house."

37th Color.—*Shame*. Color words: Shame; blush.

"Oh, shame! where is thy blush!"

38th Color.—*Anger*. All the words are equally colored.

"What do you mean, sir!"

39th Color.—*Caution*. Color words: Hush; silence; word; word; lives.

"Hush! Silence along the line there! Not a word—not a word, on peril of your lives!"

40th Color.—*Anxiety*. All the words are colored alike.

"Alack! I'm afraid they have awakened, and 'tis not done."

41st Color.—*Melancholy*. Color words: Seems; is; not.
 “Seems, madam! Nay, it is. I know not seems.”

42d Color.—*Sarcasm*. Color words: Dead; myself; you;
 honorable.

“I rather choose to wrong the dead, to wrong myself,
 and you, than I will wrong such honorable men.”

43d Color.—*Satire*. Color words: Dog; money; cur;
 ducats.

“What should I say to you? Should I say, hath a dog
 money? Is it possible a cur can lend three thousand ducats!”

44th Color.—*Irony*. Color words: Tenderer; pity;
 lonely.

“I know nothing in this world tenderer than the pity that
 a kind-hearted young girl has for a young man who feels
 lonely.”

45th Color.—*Descriptive*. Variable colors.

“From dumb winter to spring in one wonderful hour.

From Nevada's white wing to creation in flower.

December at morning tossing wild in its might;

A June without warning, and blown roses at night.”

LESSON XXVI: “TONE COLOR EXERCISES”

46th Color.—*Reflection*. All the words are equally
 colored.

“Ay, de mi, like echoes falling,

Sweet and sad and low,

Voices come at night, recalling

Years and years ago.”

47th Color.—*Dreamy Thoughtfulness*.

“To die! to sleep!—to sleep! perchance to dream!”

48th Color.—*Modesty*. Color words: If; little; none;
 trust.

“I thank God that, if I am gifted with little of the spirit
 which is able to raise mortals to the skies, I have none, as I
 trust, of that other spirit which would drag angels down.”

49th Color.—*Faith*. Color words: Youth; bright; no.

"In the lexicon of youth, which fate reserves for a bright manhood, there's no such word as fail."

50th Color.—*Longing*. Color words: Long; better; striving; heart; me; alone.

"I have another life I long to meet,
Without which life my life is incomplete.
O better self, like me, art thou astray,
Striving with all thy heart to find the way
To mine; seeking, like me, to find the breast
On which, alone, can weary heart find rest."

51st Color.—*Hope*. Color words: Hope; angels; away.

"Ah, well! for us all some sweet hope lies,
Deeply buried from human eyes;
'And, in the hereafter, angels may
Roll the stone from its grave away."

52d Color.—*Suffering*. Color words: Respite; grief; weeping; stop; hinders.

"Oh! but for one short hour, a respite however brief.
No blessed leisure for love or hope, but only time for grief!
A little weeping would ease my heart, but in their briny bed
The tears must stop, for every drop hinders needle and thread."

53d Color.—*Sympathy*. Color words: Sunshine; surely; cheer up.

"The clouds that hang over you, my friend, are heavy and black, but the bright sunshine is surely coming. Cheer up."

54th Color.—*Weakness*. All the words are equally colored.

"Mother, the angels do so smile and beckon little Jim."

55th Color.—*Prayer*.

"Give us this day our daily bread.
Forgive us our trespasses,
'As we forgive those who trespass against us.
Lead us not into temptation."

LESSON XXVII: "TONE COLOR EXERCISES"

56th Color.—*Wishing*, combined with *Sorrow*.

"Oh! but to breathe the breath of the cowslips and primrose sweet,

With the sky above my head, and the grass beneath my feet."

57th Color.—*Solemnity*. Color word: Eternal.

"Oh, thou eternal one!"

58th Color.—*Reverence*. Color words: God; blessings.

"Praise God from whom all blessings flow."

59th Color.—*Love* for the *Departed*. Color words: Angel; love.

"My angel mother, I love thy memory."

60th Color.—*Pity* for the *Departed*. Color words: Poor; excellent.

"Alas! poor Yorick! I knew him, Horatio; a fellow of infinite jest, of most excellent fancy."

61st Color.—*Dark Intensity*. All the words are equally colored.

"Thou sure and firm set earth, hear not my steps which way they walk."

62d Color.—*Mournful Intensity*. Color word: Wails.

"Hush! the dead-march wails in the peoples' ears."

63d Color.—*Bright Intensity*. Color words: Up; up; free; free; death.

"Up, mother, up! I'm free! I'm free!"

The choice was death or slavery!"

64th Color.—*Beseeking*. Color words: Implore; is; is; tell; tell; implore.

"Tell me truly, I implore,—is there,—is there balm in Gilead?—tell me,—tell me, I implore!"

65th Color.—*Manly Sorrow*. Color words: Farewell (each); gone.

"O now forever, farewell the tranquil mind! Farewell content. Farewell the plumed troop, and the big wars that

make ambition virtue, O, farewell. * * * Othello's occupation's gone!"

66th Color.—*Sublimity*.

"But thou, most awful form, risest from forth thy silent sea of pines, how silently! Around thee, and above, deep is the air, and dark, substantial, black,—an ebon mass. * * * But when I look again it is thine own calm home, thy crystal shrine, thy habitation from eternity."

67th Color.—*Contempt*. Color words: Loathe; scorn; taunt; fight.

"I loathe you in my bosom, I scorn you with mine eye! And I'll taunt you with my latest breath, and fight you till I die."

LESSON XXVIII: "TONE COLOR EXERCISES"

68th Color.—*Remorse*.

"My way of life is fallen into the sere and yellow leaf; and that which should accompany old age, as honor, love, obedience, troops of friends, I must not look to have; **but in their stead, curses, not loud, but deep.**"

69th Color.—*Fear*. Color words: Hark; here.

"How ill this taper burns! Hark! who comes here!"

70th Color.—*Solemn Awe*. Color words: Dead; profound; object; sleeps.

"Silence, how dead! and darkness, how profound! Nor eye, nor listening ear, an object finds. Creation sleeps."

71st Color.—*Threatening*. Color words: Pray; remorse; accumulate.

"If thou dost slander her, and torture me, never pray more; abandon all remorse; on horror's head horrors accumulate!"

72d Color.—*Hate*. Color words: Hence; Satan; behind; go; hate; despise.

"Hence! from my sight! Thou Satan, get behind me! Go from my sight! I hate and despise thee!"

There are a few other colors such as a tragedian would use on the stage, but they are not suited to this work.

All the foregoing tone colors were used almost every night by the great lecturer, John B. Gough. Charles Dickens, in his readings, employed all seventy-two colors which are given in these lessons.

When once a color is developed in the voice, it never leaves it, but flows naturally with the tones at all times. This makes the voice natural and never artificial.

The practice of tone-coloring reaches backwards as well as forwards. The lessons that precede these exercises lay the sure foundation for them, and the lessons to follow herein will also be of help. Glides are mental color; and tone-colors are the mirror to the feelings.

LESSON XXIX: "TIMBRE QUALITY"

As you open this lesson you ask if there can be anything more to be learned about the voice. But you will agree, ere long, that this faculty of speech is most wonderful, most amazing in its powers.

The end has not yet been reached.

Color is a great thing; but no musical instrument can of itself produce color; although the players are able to do so to some extent.

But the church organ is able to produce timbre qualities. You have heard it almost sing in the beauty and ecstasy of its tones; then suddenly change to the heavy roll of majesty; or again produce the liquid notes of birds at early morning; and so on, through a multitude of qualities that are summoned by the manipulation of the many stops. The organ has timbre qualities, but lacks tone color.

The true character or inner life of a person shows itself in the timbre that prevails in that person's voice. He who leads a gloomy, solemn life, will fall into the unconscious habit of using the dark form, and generally a low pitch. If his gloom is mingled with sorrow or suffering, the pitch is higher,

and there is a mixture of the laryngeal timbre in the voice.

Although the dark form is perfectly natural, and is given to the world in fact by the world's great mother, yet everybody does not possess it. It is easily acquired by practice.

A man or woman whose life has more of happiness than of sorrow in it, will fall into an unconscious habit of using the bright form, and *vice versa*.

Daniel Webster's habitual timbre quality was orotund. He was brought up amid the giant scenery of New Hampshire and the grandeur of earth impressed itself on his mind and heart.

LESSON XXX: "TIMBRE MEANINGS"

The BRIGHT TIMBRE means happiness, brightness, or vitality. It is produced by impinging the voice forward in the mouth so that it strikes against the hard palate near the front upper teeth.

The DARK TIMBRE means gloom or solemnity. It is made by impinging the voice against the soft palate near the back of the mouth.

The PURE TIMBRE means beauty. It is made with a round shape of the throat.

The OROTUND TIMBRE means grandeur. It is made by enlarging the whole pharynx and thereby increasing the volume of sound.

The GUTTURAL TIMBRE means hatred. It is made with the flat shape of the throat.

The NASAL TIMBRE means scorn. It is made by lessening the resonance of the voice which seems as if the nose intervened.

The ORAL TIMBRE means weakness. It is made by mouthing the voice, or confining the sound within the mouth with very little vitality.

The LARYNGEAL TIMBRE means suffering. It is made at the vocal cords and has no vitality elsewhere.

The ASPIRATE TIMBRE means something startling or se-

cret. It is made by a large proportion of escaping air mixed with the voice.

The WHISPER TIMBRE means extreme secrecy or startling importance. It is made by removing all tone from the voice, and using only a whisper.

The PECTORAL TIMBRE means awe or deep malice. It is made by the flat shape of the lowest part of the throat.

WHERE THE DIFFERENT TIMBRES ARE USED

Just as the player of a great church organ would suit the stops to the character of the selections played, so any person in life should suit the Timbres to the uses made of the voice.

In business conversation the Pure Timbre is the most attractive, and may be shaded with some slight changes in the Bright and Dark.

In social conversation, the Bright, Dark, Pure, Orotund, and Whisper are useful, but should be tempered in good taste.

The preacher has need of the Bright, Dark, Pure, Orotund, Pectoral, and possibly the Whisper which is very effective when rightly used.

The lawyer in his address to the jury has need of all the Timbres, as has been proven in the lives of every successful attorney.

The actor needs exactly as many Timbres as the lawyer. Edwin Booth was past-master of Timbre tones. The difference between the actor and the lawyer is that the latter keeps more closely to the conversational Timbres except when he is depicting human character, while the actor has occasion to depart more frequently from those Timbres when he steps out of the merely conversational roles.

The reciter, entertainer and imitator needs all the Timbres that are described in this lesson.

The lecturer is a social converser on a larger scale.

The orator is an actor in part and needs in part of his work all the Timbres. John B. Gough was the most wonder-

ful depicter of human character of modern times, if not of all time; yet, without his mastery of these Timbres, he would have been a mere lecturer. The Timbres coined for him more than a million dollars, and they did the same for Dickens, the reader of his own characters.

LESSON XXXI: "TIMBRE QUOTATIONS"

A Timbre is the character of the tone.

A Quality is the blend in which the Timbre is employed in the voice.

We will include here those Qualities that are most useful in ordinary life.

The First Quality is Bright.—The Quotation is:

"My happy heart with rapture swells."

The Second Quality is Dark.—The Quotation is:

"Her death was sadly beautiful, and her soul was borne upon the perfume of earth's drooping lilies to the land of flowers that never fade."

The Third Quality is Neutral.—The Quotation is:

"Though they smile in vain for what once was ours, they are love's last gift."

The Fourth Quality is Half-Bright.—The Quotation is:

"The Rhine! The Rhine! Our own imperial river! Be glory on thy track!"

The Fifth Quality is Half-Dark.—The Quotation is:

"One sweetly solemn thought comes to me o'er and o'er."

All the foregoing Qualities are made in the Pure Timbre mixed with either Bright or Dark Timbres, except the Third which is neutral; that is, without brightness or darkness.

The Sixth Quality is Bright Orotund.—The Quotation is:

"And the spent ship, tempest driven, on reef lies rent and riven."

The Seventh Quality is Half-Dark Orotund.—The Quotation is:

"Through what variety of untried being, through what new scenes and changes must we pass!"

The Eighth Quality is Dark Orotund.—The Quotation is:
 “Toll! toll! toll! thou bell by billows swung!”

The Ninth Quality is Whisper.—The Quotation is:
 “Hark! Listen! Keep still! Some one is coming!”

The Tenth Quality is Aspirate.—The Quotation is:
 “Thou sure and firm-set earth, hear not my steps which
 way they walk!”

The Eleventh Quality is Bright Guttural.—The Quotation is:

“I loathe you in my bosom!”

The Twelfth Quality is Dark Guttural.—The Quotation is:

“Tomorrow, and tomorrow, and tomorrow, creeps in this petty pace from day to day, to the last syllable of recorded time.”

The Thirteenth Quality is Pectoral.—The Quotation is:

“I am thy father’s spirit, doomed for a certain term to walk the night.”

LESSON XXXII: “MAKING COLORS”

You can make your own colors.

In the early lesson of this book you were taught to make the round voice and to remove its crudities. That produces the Pure Timbre. Such a Timbre you must have if you would have friends. So that much is assured, and is easy.

To produce the Orotund Timbre, merely give greater volume of sound to the Pure voice. You have been told how to make the throat deeper and larger, and that is all there is to it. So the Orotund will be at hand in your tones very soon.

The Bright and Dark Timbres are matters of impingement, which means that a forward throwing of the tones will brighten the voice, and a backward throwing of the voice will darken it.

The Guttural is made by the top of the flat throat; and this has been fully described in the early part of the book. To be sure, the guttural is a flat voice and is faulty; but hatred

is a faulty phase of character. Yet the power to make hatred disliked in the voice is an art of great value, especially when you can drop that Timbre any time you choose. Like cures like. The knowledge of what is bad, and the ability to produce it, will show by contrast the way to what is good in the tones.

Every person can whisper. The main thing is to learn how to whisper with force enough to be heard by hundreds or thousands of people, as great orators and actors do at will.

The Aspirate is a mixture of tone and whisper. It is a fault, but the above remarks concerning the Guttural, will apply.

The Pectoral is like the Guttural, except that it is made in the lower throat, while the Guttural is made in the upper throat. Very little practice will be needed to secure it in your voice if you use the quotation given.

In fact all the quotations help very much to establish the Qualities.

LESSON XXXIII: "MIXING COLORS"

All artists mix their own colors.

You well remember the historic inquiry made of one great painter, by a novice who asked him what he mixed his colors with, and the great man said, "With brains."

You now have, or soon will have, thirteen basic qualities in your voice, and you have been taught how to increase the mental vitality of words by the use of glides; in addition to which you have practiced Tone Color until you are able to put your feelings into every utterance and to harmonize the feelings to the occasion and the value of the thoughts spoken.

You can see the great need of the glides, for they compel your mind to wake up and summon all others to listen to you. You know the necessity of Tone Color, for a colorless voice is as dead as the sound of a nail scraping on glass. You do not want to present such a voice to your friends and acquaintances.

Color may exist without the aid of Timbres; but it will be weak and of poor material. Timbres are really the instruments through which you speak. If you had a voice like the reed notes of an organ, you would have beauty of tone, and this you could color; but how much better it is to have more stops to manipulate. You know how depressed the organist would feel if he found all the grand Timbres of the organ out of use some Sunday morning when the church was alive with interest in his work.

The great organ becomes a group of instruments when it employs all the Timbres which the stops bring into being. So your voice should be made into a group of instruments by the various Timbres which nature has given you for your development. Hide no talents under a bushel, for it is wrong to do so.

As soon as you have built up the Timbres and have mastered them in the Thirteen Qualities of the preceding lesson, then you have secured a group of instruments, each distinctly different from the others.

These are color-mixers.

Mixing your own colors is the grandest and the most fascinating of all work in this world. The human voice is the sublime gift of the Creator to humanity, and lifts the race to the very pinnacle of power and supremacy. But the work of building its many instruments is the most satisfying and the most useful of all developing agencies in this realm of high art.

Because no one has done this to your knowledge, you are of the belief that it is not worth doing. But some few great men and women have accomplished these tasks, and have coined fortunes in so doing.

LESSON XXXIV: "BEAUTIFUL MIXED COLORS"

It is a great pleasure to mix your own colors.

You are left to your own judgment and tastes in this

work. Look over the selections herein given, then take account of stock of what colors and Timbres you possess already in your voice, and produce the combinations which you please. Try different combinations on each selection.

The first offering is one that will admit of many variations in color and Timbre, but not of greatly marked degree. Remember that the meaning of the Pure Timbre is Beauty, and that the first five Qualities of the lesson devoted to them, are made up of the Pure Timbre.

The mixing of the Bright and Dark Timbres with the Pure, does not take away any of the beauty of the voice effect, but changes the degree of brightness or vitality into a more solemn or gloomy form of beauty.

FIRST SELECTION

"NIGHT"

"How beautiful this night! The balmiest sigh,
Which vernal zephyrs breathe in evening's ear,
Were discord to the speaking quietude
That wraps this moveless scene. Heaven's ebon vaults
Studded with stars unutterably bright,
Through which the moon's unclouded grandeur rolls,
Seems like a canopy which love has spread
To curtain her sleeping world. Yon gentle hills,
Robed in a garment of untrodden snow;
Yon darksome rocks, whence icicles depend—
So stainless, that their white and glittering spires
Tinge not the moon's pure beam; yon castled steep,
Whose banner hangeth o'er the time-worn tower
So idly, that rapt fancy deemeth it a metaphor of peace."

SECOND SELECTION

"MUSIC OF THE STARS"

"How sweet the moonlight sleeps upon this bank.
Here we will sit and let the sound of music

Creep in our ears; soft stillness and the night
 Become the touches of sweet harmony.
 Sit, Jessica. Look how the heaven
 Is thick inlaid with patines of bright gold.
 There's not the smallest orb which thou behold'st
 But in his motion like an angel sings,
 Still quiring to the young-eyed cherubims;
 Such harmony is in immortal souls;
 But whilst this muddy vesture of decay
 Doth grossly close it in, we cannot hear it."

LESSON XXXV: "GRAND MIXED COLORS"

The Pure Timbre prevailed in the preceding lesson. We now bring the Orotund into use. Its meaning is Grandeur. You are to mix the colors to suit your own tastes and feelings.

THIRD SELECTION

"MOUNT BLANC"

"Hast thou a charm to stay the morning star
 In his steep course? So long he seems to pause
 On thy bald, awful head, O sovereign Blanc!
 The Arve and Arveiron at thy base
 Rave ceaselessly; but thou, most awful form,
 Risest from forth thy silent sea of pines
 How silently! Around thee and above
 Deep is the air and dark, substantial, black,—
 An ebon mass. Methinks thou piercest it,
 As with a wedge! But when I look again,
 It is thine own calm home, thy crystal shrine,
 Thy habitation from eternity!
 O dread and silent Mount! I gazed upon thee,
 Till thou, still present to the bodily sense,
 Didst vanish from my thought.
 Entranced in prayer
 I worshipped the invisible alone."

FOURTH SELECTION

"RICHELIEU"

"Then wakes the power which is the age of iron
Burst forth to curb the great and raise the low.
Mark where she stands! Around her form I draw
The awful circle of our solemn church!
Set but a foot within that holy ground,
And on thy head—yea, though it wore a crown—
I'd launch the curse of Rome."

FIFTH SELECTION

"WEBSTER'S GREAT PERORATION"

"When my eyes shall be turned to behold, for the last time, the sun in heaven, may I not see him shining on the broken and dishonored fragments of a once glorious union; on state dissevered, discordant, belligerent; on a land rent with civil feuds, or drenched, it may be, with fraternal blood! Let their last feeble and lingering glance rather behold the gorgeous ensign of the Republic now known and honored throughout the earth, still 'full high advanced;'—its arms and trophies streaming in their original lustre, not a stripe erased or polluted, nor a single star obscured;—bearing, for its motto, no such miserable interrogatory as 'What is all this worth?' nor those other words of delusion and folly, 'Liberty first, and union afterwards,'—but everywhere spread all over, in characters of living light, blazing on all its ample folds as they float over the sea and over the land, and in every wind under the whole heaven, that other sentiment, dear to every true American heart,—'Liberty and union, now and forever, one and inseparable.' "

SIXTH SELECTION

"SHIEL'S GREAT PERORATION"

"Whose were the arms that drove your bayonets at Vimeira through the phalanxes that never reeled in the shock

of war before? What desperate valor climbed the steeps and filled the moats at Badajos? All his victories should have rushed and crowded back upon his memory,—Vimeira, Badajos, Salamanca, Albuera, Toulouse, and, last of all, the greatest—Tell me—for you were there. I appeal to the gallant soldier before me, from whose opinions I differ, but who bears, I know, a generous heart in an intrepid breast. Tell me, for you must needs remember, on that day, when the destinies of mankind were trembling in the balance, while death fell in showers; when the artillery of France was leveled with a precision of the most deadly science; when her legions, incited by the voice, and inspired by the example of their mighty leader, rushed again and again to the onset;—Tell me if, for an instant, when to hesitate for an instant was to be lost, the ‘aliens’ blanched?”

LESSON XXXVI: “VITAL MIXED COLORS”

The Guttural Timbre depicts Vitality of feeling, as well as hatred and kindred moods, all of which are really vital.

The Pectoral is a more awful form of Guttural.

While these two Timbers originate in faulty uses of the voice, the faults in some cases are inspired by sublime censure of the evils of life, and a purpose to expose them. Thus the Guttural and Pectoral so common in the famed Indian Orators whose eloquence has been of the highest order, are grand at times in their effect on the hearers. Louis Kossuth was as great an orator as he was a general; and the moving power of his speeches was in the Guttural and Pectoral tones, highly colored by a fine nervous intensity.

SEVENTH SELECTION

“VICTOR HUGO’S VITAL STYLE”

“A cannon which breaks its moorings on board ship becomes abruptly some indescribable, supernatural beast. It is a machine which transforms itself into a monster.

"This mass runs on its wheels like billiard-balls, inclines with the rolling, plunges with the pitching, goes, comes, stops, seems to meditate, resumes its course, shoots from one end of the ship to the other like an arrow, whirls, steals away, evades, prances, strikes, breaks, kills, exterminates."

EIGHTH SELECTION

"SHAKESPEARE'S VITAL STYLE"

"Poison be their drink,
Gall, worse than gall, the daintiest meat they taste;
Their sweetest shade a grove of cypress trees,
Their sweetest prospect murdering basilisks,
Their softest couch as smart as lizard's stings,
Their music frightful as the serpent's hiss,
And boding screech-owls make the concert full;
All the foul terrors of dark-seated hell."

NINTH SELECTION

"THE INDIAN'S HATRED"

"Some strike for hope of booty; some to defend their all;
I battle for the joy I have to see the white man fall.
I love, among the wounded, to hear his dying moan,
And catch, while chanting at his side, the music of his groan.
You've trailed me through the forest; you've tracked me o'er
the stream;
And struggling through the everglades your bristling bayonets
gleam.
But I stand as should the warrior, with his rifle and his spear,
The scalp of vengeance still is red, and warns you—come not
here!"

TENTH SELECTION

"THE GLADIATOR"

"If ye are beasts, then stand here like fat oxen waiting
for the butcher's knife! If ye are men, follow me! Strike
down yon guard, gain the mountain passes, and there do

bloody work, as did your sires at old Thermopylæ! Is Sparta dead? Is the old Grecian spirit frozen in your veins, that you do crouch and cower like a belabored hound beneath his master's lash? O, comrades! warriors! Thracians! if we must fight, let us fight for ourselves, if we must slaughter, let us slaughter our oppressors! If we must die, let it be under the clear sky, by the bright waters, in noble, honorable battle!"

LESSON XXXVII: "QUICK MAGNETISM"

It does not take long to develop muscular magnetism, to fire your nervous system with a new life, and to see for yourself the effects of a little practice of the right kind.

The mouth, by muscular motion, makes the checks called consonants. We wish that muscular action to be impelled with greater energy. Deal to each check a hammer blow; then another, and so continue until you have struck many blows on one check.

If your arm is not used, it will grow soft and flabby. If you use it in the right way, it will become strong and large, and its muscles will harden and take on greater power. The same is true of the muscles of the mouth that are employed in making the vocal checks.

New energy behind them will bring development that will aid very materially in their work of executing the tasks set for them to do.

Take a little sentence to begin with: "*I will have my bond.*"

In this sentence the word *bond* is very important. Now repeat the word *bond* with intense energy; not of voice, but of muscular touch; and keep on repeating it. The "b" and the "nd" in the word, can be given a very powerful muscular touch in the mouth, and the energy behind the utterance can be made to grow all the time.

Keep on increasing the power of the muscular touch. This implies more impelling energy in every repetition. You must have your mind on the work. You must be determined

to succeed in adding more energy as you proceed. After saying the word *bond* hundreds of times, then repeat the whole sentence: *I will have my bond*, and note the fire that comes into the brain. This is only a beginning; but from the least beginning great achievements may follow.

Take another sentence: *I am determined*.

Take the last word and find the dams or vocal-checks in it. They are "d" in the beginning and in the end, and "t" and "n" in the middle. The "n" goes with the final "d." Just repeat these checks separately hundreds of times each before uttering the whole word; then speak the whole word "determined" hundreds of times. Remember to impel always increasing energy in every repetition of letter or word. Do not become languid or indifferent. Keep the source of the power growing stronger and stronger always. This is the secret. Then repeat the whole sentence:

"I am determined."

If you have read this lesson and the one preceding a few times until you understand the manner of practice, you will achieve results in a very short time; and these results will go into every word you speak to other persons. Something will begin to hold their attention and bring them to you.

Force of voice is never required.

In fact many men now of national fame have practiced this method in their rooms without being heard in the next rooms. One of our pupils, a Bishop, developed great magnetism in this way and never was discovered in his practice as he omitted the vocal tones, when other persons were present in the same room. He pantomimed the action. This is not the best. A low, quiet tone can be employed.

LESSON XXXVIII: "MAGNETIC COINAGE"

It is not loudness of voice that enables a person to be heard.

It is the coinage of sound into syllables and words.

Our life-sounds are known as vowels.

Our vocal-checks or dams are known as consonants.

Every life-sound should have the full variation of mouth-shape that the sound requires. It is possible to hold the mouth in one position and utter the words of a sentence, so that you think you can hear them distinctly; but other persons will not hear you clearly, and the voice is for others, not for yourself to hear.

If the vowels have no mouth action the utterances are not clearly made, and not easily heard. It is not sufficient that the audience hear the *sound* of the voice—they should hear *what* is said. Language consists merely of syllables; syllables of vowels and consonants. One syllable differs from another merely in the fact that different vowels and consonants are employed, or combined differently.

If a speaker or reader with more voice than brains should endeavor merely to make himself heard, he could do it by shouting or yelling unintelligible sounds, as the street vendors do; the voice is *heard*, and distressingly so. But a quiet tone, accompanied by a clear enunciation, will carry sense, in the form of intelligible words, farther than the shouter's voice.

A strong voice is of no avail if the vowels and consonants are not well formed and made.

LESSON XXXIX: "MAGNETIC CONSONANTS"

All the vocal-checks or consonants that are worth practicing on are given here. Simply repeat them with a hard muscular touch on each one, and with ever increasing nervous energy behind to propel them. Each one should be repeated hundreds of times. But *saying* them will not do any good. Hammer them. Give them intense power from the nerve-centres. Make the mouth execute them with tremendous pressure. Drift always into a naturalness as you proceed.

The genius is he who thinks of what he is doing; the mind-wanderer does things mechanically.

Bd—Cribb'd, bobb'd, robb'd.

He *robb'd* his friend in the field.

Bdst—Cribb'dst, bobb'dst, fib'dst.

Thou *fib'dst* to thy best friend.

Blst—Troubl'st, humbl'st, bubbl'st.

Thou troubl'st me when thou *humbl'st* thyself.

Bld—Ambl'd, rumbl'd, scrambl'd.

He *ambled* away when the stage *rumbled* by.

Bldst—Gambl'dst, rambl'dst, fabl'dst.

Thou *rambl'dst* over the ground.

Bst—Sobb'st, stubb'st, robb'st.

Sobb'st thou at such trifles?

Dld—Kindl'd, fiddl'd, riddl'd.

He *kindled* the fire and *fiddled* like blazes.

Dldst—Handl'dst, fondl'dst, fiddl'dst.

Fiddl'dst thou much, my friend?

Dlst—Dwindl'st, saddl'st, peddl'st.

Thou *saddl'st* thy horse.

Dnd—Madd'nd, wid'nd, broad'nd.

Study *broad'nd* and *wid'nd* his life.

Dzh—Pledge, judge, fledge.

The *pledge* gratified the *judge*.

Fld—Stifl'd, muffl'd, baffl'd.

He *muffl'd* the drum and *stifled* the sound.

Fst—Laugh'st, quaff'st, stuff'st.

Laugh'st thou at this?

Fths—Fifths, twelfths.

They formed by *fifths*.

Gl—Glare, glory, glided.

From obscurity he *glided* into the full *glare* of *glory*.

Gld—Smuggl'd, wrangl'd, mangl'd.

The *smuggl'd* garments were *mangl'd*.

Gldst—Gurgl'dst, struggl'dst, bungl'dst.

Thou *bungl'dst* it.

Gst—Pegg'st, flogg'st, drugg'st.

Thou *drugg'st* and *flogg'st* him.

Kld—Sparkl'd, circl'd, tinkl'd.

The stars *sparkled* and *circled* the sky.

Kldst—Shackl'd'st, tackl'd'st, buckl'd'st.

Buckl'd'st thou thy armor?

Kls—Trickl's, wrinkl's, knuckl's.

He *wrinkles* his brow.

Klst—Encircl'st, tackl'st, buckl'st.

Encircl'st thou her form?

Knd—Weak'n'd, dark'n'd, black'n'd.

Night *darkened* the landscape.

Kndst—Heark'n'dst, lik'n'dst, black'n'dst.

Thou *lik'n'dst* it to death.

Knz—Falc'ns, reck'ns, weak'ns.

He *weak'ns* rapidly.

Knst—Wak'n'st, heark'n'st, beck'n'st.

Thou *heark'n'st* well.

Ldz—Wields, shields, guilds.

He *shields* the *guilds* by the power he *wields*.

Lfs—Shelf's, elfs, gulfs.

The *elfs* are in the *gulfs*.

Lft—Engulf'd.

The wave *engulfed* him.

Lfth—Twelfth.

Did you witness "*Twelfth Night*?"

Ldzh'd—Indulg'd, divulg'd, bilg'd.

They *indulg'd* but *divulg'd* not.

Lmz—Films, helms, realms.

The *realms* of the empire.

Lps—Scalps, pulps, helps.

What *helps* *scalps*!

Lpst—Scalp'st, help'st.

Help'st thou not?

Lst—Call'st, drawl'st, rul'st.

Thou *drawl'st* when thou *call'st*.

Ngdst—Long'dst, wrong'dst, hang'dst.

Hang'dst thou innocent men?

Ngz—Bangs, songs, blessings.

Patti scatters blessings in her *songs*.

Ngst—Bring'st, hang'st, sing'st.

Thou *sing'st* like a lark.

Ngths—Lengths, strengths.

He was left many *lengths* behind.

Vst—Shov'st, liv'st, prov'st.

Thou *prov'st* thy point.

Und—Seas'n'd, reas'n'd, pris'n'd.

He *reas'n'd* wisely.

Unz—Reas'ns, pris'ns, seas'ns.

There were good *reas'ns* for filling the *pris'ns*.

Unst—Emblaz'n'st, impris'n'st, sea'n'st.

Why *impris'n'st* thou me?

LESSON XL: "MAGNETIC BARRIERS"

Some persons with good voices and other excellent qualities, are sometimes placed in a bad position by the inability of the tongue muscles to execute the mixed variety of consonants that may intrude without warning. Many a fine address has been ruined in this way.

A young man who was trying to impress a young lady with his superior ease and polish, fell into this trap that his own tongue set for him.

Conversations meant to be serious have been turned into ridicule by the same causes.

The trouble arises from the fact that some letters do not allow other letters to be sounded with them without special practice to develop flexibility of consonant muscles.

Take for example the reply made by a waiter in New York when a young man asked him to bring two kinds of soup for himself and lady friends. The young man tried to order "Sheep soup, shoat soup, and beef soup." But he never got as far as the first two. The waiter said, "I understand. You want lamb soup and young hog soup."

Can *you* say, "sheep soup, shoat soup" easily and rapidly, or at all?

Try it aloud, and then ask your friends to try it aloud.

You wish to be understood when you speak; you cannot afford to be misunderstood.

Then pay strict attention to clearest articulation of words, for which the following is excellent practice,

If you can speak these words readily, then increase the speed of utterance to make them flexible.

Here are some others:

"She stood at the gate, welcoming him in."

"A pink trip slip."

"A million alien minions."

"Literally literary."

"A shame it is to sham so, Sam."

"Sue saw six slender saplings."

"He twists his texts."

"A peculiar pecuniary predicament."

"She thrust six thousand thistles through her thumb."

"Around the rough rocks the ragged rascals ran."

"Beef-broth." This must be said many times with great speed.

"Tie tight Dick's kite."

"Sunshine some shun."

"Six thick thistle sticks."

"Then thrust it through the thatch."

"Chaste stars are not chased tars."

"Triumphant nymphs."

"Ghastly ghosts at sixty-six Sixty-sixth street."

"The axe performs the acts."

"All sects, regardless of sex."

"The prow proudly plows the deep."

"He sent back the blank black ink."

"Close-meshed plush."

"A knapsack strap." Say this rapidly many times at once.

In fact, the true test of flexible tongue muscles is in your ability to read all the foregoing examples very rapidly.

LESSON XLI: "MAGNETIC IMPULSES"

During the past thirty years and more we have made a special study of the successful lives of men and women who are said to possess what is generally called personal magnet-

ism. Many famous individuals have been in one way or another directly met and have been willing to aid in an analysis of the powers that have held sway over public and private admirers. The list is a long one.

The most noteworthy fact that was found to be common to each and every person who possessed a magnetic voice, was a certain, almost imperceivable, vibrant quality. This was hidden in the general tones.

Over thirty years ago, when this was first suspected, a number of experiments were made with law students. In moot courts, and otherwise, they were accustomed to speak with all the vigor and seriousness of mature men. It was noticed that, here and there, a suggestion of the vibrant tones was present. One student possessed them clearly; but had no knowledge of the fact. He afterwards became one of the most magnetic and successful men of his era; and was three times elected Governor of a State that had generally voted against his party.

Three other students possessed the same vibrant tones, but so faintly that they could not be recognized except by the greatest attention. Two of them agreed to develop the gift by special practice, which they did, and have since risen to great prominence. The third did nothing with the gift and has never been successful. But there was one of the other students who had no trace of the vibrant tones. He was shunned by his fellows as being a young man of no promise. The after experience he passed through in his eagerness to develop the vibrant tones at our suggestion, showed clearly that, had he not done so, he would have remained down and out as far as success was concerned. He had education, but no power over his fellow beings. After a period of careful practice he found it very easy to develop the vibrant tones, and at once he took a commanding position in his profession.

For some years afterwards, one graduate who wholly lacked this same gift, and who seemed to have no hope of an upward career, was taken from each graduating class and

brought into this simple practice. Success in every case has followed.

These experiments, coupled with the fact that the vibrant tones are *always* present in the case of every man and woman who possesses personal magnetism, made it doubly sure that the secret of a winning and holding voice is locked up in that one gift. We proved that habit gave birth to such tones where they were present uncultivated. But we proved over and over again that where they were totally lacking, they could be developed to their full power, and that they were just as much a gift in such case as where they had been bestowed by habit and called natural.

All habits are the result of the methods of living or of conduct.

The same results that habits bring, can be induced by cultivating the methods that are the cause of habits. What is natural and what is acquired, are the same; with the advantage on the side of the latter, for a deliberate acquisition is better known and more carefully preserved against loss by neglect. Natural gifts are too often left to run themselves out. Acquired gifts rarely ever become lost.

The reason why the vibrant tones are magnetic is plain to be seen, and will be set forth in the next lesson.

LESSON XLII: "VIBRANT TONES"

We live in several atmospheres.

At one time it was supposed that the general air was all; but a number of additional elements have been discovered besides the well known oxygen and nitrogen. One after another the new elements have been added to the list.

We breathe the general air.

It has force and power almost inconceivable; being used under pressure to cut down steel buildings and do other giant tasks.

It was for a long time supposed that this same air vibrated in the making of sound; until it was learned that sound

will travel through solids that contain no air whatever. Then science awoke to the fact that an inner air existed.

Light is known to depend on still another air. Electricity employs an atmosphere of its own; and the wireless messages require what is now called the inner ether to carry them on their quick journeys.

Light, sound and electricity all travel at different rates of speed.

Thought, as it passes from mind to mind in channels apart from the usual means of communication, vibrates an atmosphere of its own. It is just being brought to the knowledge of scientists.

What is known as personal magnetism is a kind of influence that one person wields over others. It is intended by nature to be exercised for the purpose of helping others, of guiding them and leading them, and should not be employed merely for the gain and advantage of the possessor.

It is abundantly proved today that magnetism makes use of its own atmosphere, which for convenience is called the magnetic ether. This ether is a sea that reaches all humanity and all life, and connects all beings together. Vibrations that originate in one person affect all others to whom they are directed.

Sound is a series of vibrations.

Light is a series of vibrations.

Electricity is a series of vibrations.

Thought is a series of vibrations.

Personal magnetism is a series of vibrations.

Each has its own atmosphere or sea of communication. Each has its origin and its object. Each travels. Waves of light have been counted and recognized, although they rush on at the rate of nearly 190,000 miles in every second. Waves of electricity made wireless transmissions possible. Take away their ether or deprive them of their vibrations, and they cease at once. All powers live in waves, which are the onward rush of vibrations. Heat proceeds in this way,

but in an atmosphere of its own, quite different from that of light, although one may be the cause of the other.

LESSON XLIII: "DEVELOPING MAGNETISM"

Whenever an intense thought influences one mind from another, it depends on its own vibrations as thought, and upon its ether. Nature has provided the latter, and habits or culture will provide the power of thought. Vibrations furnish the most intense form of mentality in the voice; for they transform mere sound into meaning, and this can be done regardless of the presence of words, as has been taught in the opening lessons of this work.

The real power behind a magnetic impulse is the energy stored in the central cells of the nervous system, known as the storage battery of life. So simple a process as that of hammering consonants as has been explained in the lessons just preceding this, will cause these storage-cells to accumulate great energy. The will power aids, but cannot succeed alone. There must be the practical and sensible building up of the faculties apart from the mere determination to do great things. A man must work with tools. Will power alone will not build a house, as it cannot furnish the material nor the tools unless it proceeds to secure them by the usual means.

The tool that is most important of all in the development of the magnetic voice is the vibrant tone.

It cannot be acquired directly. A round-about method is necessary. Stepping stones must be found. A stepping stone is something that is used to make progress on, not to be taken along for constant companionship. It is important to bear this fact in mind.

In securing the vibrant tone, the stepping stone is the old and well worn tremolo. It is old because every singer has used it, and most singers use it now to excess.

The tremolo may be accompanied by the vibrant tone, or may lack it; but in either case it is a step to it. Perhaps it is true that ninety-nine singers out of a hundred have the

tremolo, and not more than one may have the vibrant tone. As there is no other sure way of teaching the latter than by the former, we make use of it and have done so with unfailing success for many years.

LESSON XLIV: "STEPPING-STONES TO MAGNETISM"

Take a pencil and a large sheet of paper, and make a wavy line as follows: Let the line be seven inches long from left to right. Let the waves be one inch high, and about half an inch wide. This will include about fourteen waves in the seven inches. Have the line continuous, or unbroken.

Call the above the tenth degree of the tremolo.

Next draw a line just like the above, except that the height of the wave is to be about seven-eighths of an inch, or between that and an inch. Call this the ninth degree of the tremolo.

Draw under these the third line, and make the height of the waves not quite seven-eighths of an inch. Call this the eighth degree of the tremolo. Under this draw a line with the waves about an eighth of an inch less, and call this the seventh; and so continue until you come to a line that is half an inch in the height of its waves, and the waves themselves are not as wide as the others. This will be the fifth degree of the tremolo. When you get to the second degree of the tremolo, the heights of the waves will be about one-fourth of an inch, and there will be about twenty-eight waves to a line seven inches long.

The second degree will require waves less than one-fourth of an inch high; while the first degree will require waves less than an eighth of an inch high, and they will be very close together lengthwise.

These drawings are to appeal to your mind through the eye. Take the sound "O" and make it like a person's voice when great mental suffering impels it. Repeat this many times until you have a very marked tremolo in your voice.

Call this the tenth degree. After a while reduce the degree to something a little less, and that may be called the ninth. Coming down, step by step, try to make a fifth degree with waves half the size of those at first developed. At the third degree of the tremolo, the wave effect is hardly noticed. The best singers drop to this after they have learned that the distinct tremolo is not artistic. A listener would realize that the voice was rather full and rich at the third degree, but could not say for sure that there was tremolo in it. If this can be made a fact by practice, it will be possible to reduce the tremolo still further, to the first degree where no person but yourself will know the waves are used.

At this degree it is not called the tremolo, but the vibrant tone. All it now needs is nervous energy such as comes from hammering consonants, as taught in the lessons just preceding this.

One of the best lines for practice is the following, because it will set the mind on fire more readily than any other line in the English language:

"Then wakes the power which, in the age of iron, burst forth to curb the great and raise the low."

Repeat the line until you realize what it contains.

Repeat it in the tenth degree of the tremolo, giving full wave effect to every syllable. Then gradually reduce it through all the degrees of the tremolo, to the lowest of all, where it ceases to be a tremolo, but is a vibrant tone. If you can establish it in this one line, you can carry it into all words and sentences. It is merely a question of practice. Insist on mastering it as soon as possible; then employ the vibrant tones in hammering consonants as taught in the lessons just preceding this, and you will have so much magnetism that your ambition to employ it in the greater fields of life will not down.

In all human life there is no power equal to the magnetic voice.

And while there are many valuable methods in this series of tabloid lessons one that should have extra attention is that

of "Magnetic Consonants," Lesson 39. In a few minutes you can prove that this line of training will develop in you the power and fire of muscular magnetism. You will not have to wait many minutes to see the effects of it.

Then you will find that muscular magnetism is the basis of personal magnetism. It gives at first surprise; then a glow of satisfaction; then a realization of a new-found power; then ambition; then courage; then the determination to ascertain to what ends you can carry your gifts; and soon you are rising in the world far above your fellow beings. This is the plan and purpose of nature. Nor is it right to hide your talents under a bushel.

And the practice of "hammering consonants" will change the shape of the face to such a degree that a photograph taken before the work begins and another after it ends, will show a decided improvement. The lips, in a few months of constant practice, will have the fine chiseling that the sculptor aims to give to his noblest men and women. All the muscles from those at the forehead down to those at the chin, and from ear to ear, are involved in this practice. If you doubt it, watch your face in a glass when you are hammering the many consonants with energy and determination to increase the nervous power that impels them. An un-used face is immobile, which is a polite term for being stupid. This practice develops excessive mobility, adds a charm to every feature, brings solidity in place of flabby skin, and lights up the features with an attractiveness which halts the attention of others.

The mind is stimulated more by the voice than by any other cause. The expressive voice lights up the face in a way that is hard to describe. The coinage of words by every great man or woman who has ever come in contact with the public has been of rare power. All the consonants used by them have been energized from the nerve centres, and found execution on muscles that, like live wires, have burned them into the minds of all who have listened to them.

When you find yourself acquiring a new power of making your ideas felt by other people, this stimulus will arouse

in you a new ambition that will grow rapidly. We wish we could show you the proofs of this fact in the lives of people who were dire failures because of their inability to impress their hearers; whose ideas could not be given living expression in their voices; and who revolutionized their careers by the mastery of this simple system.

It is not technical.

It is nature itself. It is the only form of nature that is taught to humanity in books. Study it slowly, calmly, persistently. Keep at it. Do not hurry. Do not rush. Come back to it often. Give a minute a day to range, slides and glides; and the rest will so please you that nothing can keep you and this book apart.



END OF THE
SIXTH STEP

MAGNETISM
OF THE
HUMAN VOICE



IN THE SEVENTH STEP

MASTER OF MAGNETISM

CHAPTER XXV.

THE ROAD TO POWER



WE ARE now nearing the end of our course of training. It is with considerable reluctance that we lay down the work, for its varied experiences are full of pleasure, and its exercises yield a constantly growing fund of benefits. In looking back over the pages that have already been conned we find much that is worthy of life study. The musician, the artist, the singer, may graduate from a prescribed course of education, and yet may practice as long as existence endures with ever-increasing advantages. All that is human can be improved, no matter how capable the graduate may be and how much the diploma may be deserved. Each year of life that follows the end of this training should witness some gain in every one of its seasons. To rest is to rust.

Before bringing the study to a close we will consider a few remaining laws that are helpful to the ambitious pupil. These are not specific exercises, but are principles that should invite new habits into your way of living. No one line of practice or of adoption is sufficient. There is nothing in this volume that can be safely omitted. While it often seems that a certain law is more important than all the others combined, and that there are many such laws of leading value, the fact is that all hold places in the general study that cannot be spared. Each is dependent upon all others, and no one is useless; while the great whole makes a unified system. We therefore suggest that all the seventy principles of this volume be committed to memory and be thoroughly understood.

SIXTY-THIRD GRAND PRINCIPLE

Personal power is the use of vital electricity.

That which is known as mechanical electricity in the world of physics does not become magnetic until it is employed in a certain way. It does not exhibit any power until some use is made of it. So a human being may create, develop or generate all the electricity that the flesh can hold, and yet do nothing with it. The statement has been made that all men and women are agents of this force, and few realize it. Whether so broad an assertion is true or not is of little concern. We know it is self-evident that if a person possesses power and never uses it, the power might as well not exist.

You may succeed, and no doubt will succeed, in generating at will a full supply of vital electricity, but what are you to do with it? Of course there will come the temptation to use it, but the use will not often help you if it is unguided. What is the difference between magnetism and electricity? might often be asked. So we might ask what is the difference between the steam in the engine and the moving locomotive? Electricity is the energy in the human machine, magnetism is the power in the personality. The latter is the use of the former. The value of the locomotive consists not only in its steam, but much more in the use it can make of the steam.

Power is of value to man only when intelligently directed for useful ends.

What is the good of having steam if it has no special employment? What is the good of electricity if it is to exist only as electricity? Machinery cannot run itself. Power of use is dependent upon a force that can be used; neither is valuable without the other. So when the human body is capable of developing all the electrical energy that might be desired, something more has to be done to turn it into personal power. What will you do with it? Let us find reply in the discussion of the next principle.

SIXTY-FOURTH GRAND PRINCIPLE

Magnetic rank is determined by the grade of its use.

We have seen that it is necessary to employ any force or energy in order to turn it into a power; and we have asked the question, What will you do with the electricity that you may develop? If you do not turn it to use it will die by its own loss, or else will seek expression and escape in nervous unrest. Now let us see what you will do with it.

In order to better understand the uses to which human electricity may be put we wish to embody in this description the reports from some of our students who, for many years, have followed this system in professional, social or business life. These reports are selected because they are representative statements, each standing for a class of experimenters in a single direction. They are not idle thoughts from persons who think they have accomplished something, but are life-histories from men and women whom we have thoroughly investigated and whose assertions are proved by changes in their conditions.

We will begin by a sort of surprise. Many dentists have come to the front with evidences of advantages that we never dreamed of, and we have had a large number of letters from them bearing upon this one point. We might publish almost any letter from the profession and find the same idea presented. Here is the latest: "I entered upon the practice of the Shaftesbury system of personal magnetism with the view to increase my powers in social life, but I found myself improving in dental work. I never was a nervous man. My hand was always steady; but there are very delicate little instruments that the steadiest hand cannot use too carefully. The practice of personal magnetism gave me an extra skill that has caused a large increase in my business. I can do finer work in every way. The "touch," as we call it, is as gentle and accurate as it can possibly be. I gained everything I desired from the book. The only reason why I am sending fifty dollars for the advanced book is that I wish to have

everything upon the subject. I do not know what it will contain, but I cannot get too much information upon this the most important subject in life." We will not present more than one report from each class of persons.

Leaving that, we come to the medical profession. It will be seen that the dentist sought social power and found himself unexpectedly skillful in dental work; also adding that he gained everything he desired from the book, which leaves us to infer that he obtained social power also. Several citizens of his town have corroborated his statement, and inform us that he is now the leading dentist in a populous community, whereas a few years ago he was not considered specially skillful or prosperous, and that the change had come as a surprise to those who knew him. In the medical profession we have reports of similar success, but representing different uses of the acquisition.

While the former found that the nerves were made steadier and the touch far more delicate, the doctors of medicine put the gift to an entirely different use. Here is what one of them says: "I did not wish to learn the art of hypnotizing, for I had learned of its dangers when successful, and of its general impracticability, owing to the very sparse numbers of those who may be subjects. I did not wish to deaden my patients, but to awaken them to life; not to dull their energies, but to brighten them. The book on personal magnetism was just what I wanted. I thought it small at first, but it seemed large in every page after awhile. Many and many an exercise in it has proved worth its cost over and over again. You ask me to state what I have accomplished. Well, to begin with, I have built up my own vitality. A doctor has a hard time of it; he is called out at any hour of the day or night, and is subjected to every exposure of weather and disease. I have multiplied my own vitality, and this is my chief gain, for I sought it in preference to others. I have not failed, however, in my efforts in other directions, as far as I have made any. The copy I have is a book of somewhat over one hundred pages, and I prize every page of

it." We are told that this doctor has developed in every way since he got the book; but he seems to place chief importance upon his animal vitality. This shows what is meant by the law that magnetic rank is determined by the grade of use.

What is most strikingly apparent in this power is its universal adaptation to every kind of use. The dentist got steadier nerves. The doctor got an unconquerable vitality. One was made more skilled, exact and accurate in workmanship; the other more vital in health. Now it is easy to see that the dentist put more work into the dead-still exercises, while the doctor gave special attention to the tensing movements. Here is a report from a physician whose views have been echoed by nearly all in his profession who have paid any attention to this study: "I got the book for the reason that I had some knowledge of what was meant by personal magnetism, and I aimed to acquire the power of winning my patients' confidence. I wished a strong personality, more pleasing ways, easier manners and a firm confidence in all that I said and did. I need not hesitate to say that I succeeded in all these efforts. My practice is four times larger since I took up the study. My patients are more appreciative. I have often been on the point of sending for your advanced work, which makes a deep and exhaustive study of the control of others, but I do not see I could gain anything more than I have already attained. I consider this first book complete as a developer of magnetism. It is true that endless instruction might be given for the use of the power. Time is now valuable with me. I am very busy all the day and often into the night, week in and week out." He made certain uses of the power that were not the same as those mentioned in the other cases, and thus the grade was established.

It was a strong personality that he was after. How could that energy which lurks in the body like a full head of steam in a locomotive yield to one man a steadiness of nerve, to another an animal vitality, and to the third a strong personality? It was simply the kind of use which was made

of it. Steam is a single energy, but the power it imparts will perform countless different things. Here is what another physician reports: "You ask me why I sent for the book on personal magnetism, what I thought of it, and what good I accomplished by it in my own life. I sent for the book to please a friend. I did not care for it, as I had the idea that by personal magnetism you meant hypnotism, an art that I have no use for. When I saw the book I recognized at once the scientific value of its exercises. I did not rush into its study, but gave my spare time to it without attempt at a system. I became fascinated with the work. I consider myself an example of what it can do for a busy man. I can sum up a long history of improvement in the single remark that I have acquired the power of personal magnetism. That I am sincere in my approval of your system you may know when I say that I have purchased several copies of the first book to give friends, have bought the advanced book, and have induced three others to do the same. I refer to this only to show you that my praise is substantial in deed as well as in words." While a reader might not understand what the doctor meant when he said that he had acquired the power of personal magnetism, we realize that he had elevated his own life to a plane of control over his fellow-beings. This he accomplished by using the first volume only, and long before he got the advanced work.

Another member of the same profession acknowledges that he was physically crude, rough, ungentle and harsh in manner and tone, all being qualities that are difficult to overcome even by genius, and he finds his life revolutionized by this study. In such case the grade of use was determined by the attempt to make the man gentle. Charm of manner is one of the results of the study. Still another doctor reports that he lacked the power to soothe; he attained it by the course of training; and now claims that his patients are relieved of pain by the touch of his hand. The theory on which this is possible is explained as follows: Pain is, of course, a wave condition of the nerves. Magnetism is necessarily a

wave condition. When the latter is stronger than the former it must be able to turn the pain-waves into magnetic-waves. Advanced students in magnetism ought all to be able to accomplish this result, but it involves too much for a volume of the present size.

The power to convert pain-waves into tense-waves is something that many a student of this book will acquire. Perfect mastery of the tension exercises, when attended by all other requirements in the preceding stages of the work, will enable any person to produce tense-waves, and the latter absorb pain-waves, thereby annulling them. This has been done countless thousands of times in all ages. The hand of a magnetic person placed on the head of one whose temple throbs with pain will almost invariably annul the pain, and there is nothing about it that is mysterious or strange. It is a logical result. All sensations of the mind, nerves and flesh are pulsations or waves, fine to the last degree. Pain is clearly a wave-action, and yet not so fine as the pulsations of magnetism. There could be no sound, no light, no emotion, no thought, no magnetic energy, unless they had some vehicle of transmission, and waves are the natural vehicle of everything. The fine waves of magnetism are intensified by practice.

It is a law of physics and of all life that when two sets of waves meet the stronger or more vital set shall annul the weaker. As pain exists in waves or pulsations, and as magnetism exists in waves or pulsations, the latter set will annul the former when of superior energy, if they come in contact, as in laying the hand on the forehead. The present book affords all the training needed to accomplish this purpose, but there are many students who wish to read and study more on every branch of the subject, and for them an advanced work is prepared.

We thus see that our principle is proved in another sense. This power is employed to soothe, to drive away pain, to cure. It seems to be limitless. But a report from another physician says that he has acquired control of his patients to

such an extent they do as he says, obey him implicitly, follow his advice and have faith in him, all which he attributes to this first book. It has proved a complete course of training and development in his case.

Then there are so many clergymen who have gained advantages from this book that we can hardly spare the space to refer to them. They admit three great results:

1. Their sermons have become more powerful, more effective, more interesting, more attractive, and have induced more people to come constantly to hear them.

2. They have become more useful in their religious work, on the ground that the better prepared a minister is, the more good he can do.

3. They have risen higher in their professions and have thereby commanded higher salaries. A letter received as we write this page says: "I have practiced your book-exercises and have followed all its teachings to the end. My people tell me I have been surprising them by better sermons and more earnestness. The pews have filled up. My salary has been raised this month. I owe it all to that one little book." His case is but one in thousands.

The profession that is most readily aided by this study is that of the orator, not only in the pulpit, but at the bar, on the rostrum and in the lyceum; the lecturer and the speaker everywhere. In every ten thousand speakers there will ordinarily be not more than two or three who are attractive in their delivery; the most of them are unmagnetic. Let them take this book into their lives, adopt and absorb its teachings and apply its principles, and we believe that every one of these dull speakers could become powers. The trouble is that conceit has led them into a blind belief that they are interesting speakers. An Arabian proverb says: "He that knows not, and knows not that he knows not—he is a fool, shun him."

Practically all speakers are tiresome, unless they possess magnetism, and if they do the power can be greatly increased.

Our principle tells us that magnetic rank is determined by the grade of use. It is of every possible grade. The busi-

ness man can use it to his own advantage and to the detriment of others. Many and many a woman has used this power to lift her from a rank of nothingness to one of social sway. The unmagnetic woman may rise socially by the aid of great wealth; but, even without wealth, the magnetic woman becomes her superior, as has been proved over and over again. One is endured, the other is admired. In this way the magnetic rank is determined by its grade of use. Men and young men have also found splendid preparation for society in this course of training.

Parents report freely and enthusiastically of the success they have had in the acquisition of that personality which gives them control of their children. Says a mother who voices the sentiments of others: "I do not scold or whip my children now. They have learned that I love them, and that to obey me is proof of their love for me. I find that magnetism is like a flower, it wins by its beautiful charms." School teachers have reported a similar sentiment. And so we might go on indefinitely in this discussion of our principle.

SIXTY-FIFTH GRAND PRINCIPLE

Magnetism preponderates in the faculty employed.

Faculties are the voluntary powers of expression or of life; functions are the involuntary operations. Among the faculties are those of mind, nerve, muscle and heart. The first are by far the most numerous, for they are practically unlimited, although those of muscle are regarded as almost countless, since they supply the many avocations of the laborer and artisan, the painter, sculptor, artist, musician and others. Mind is more or less associated with muscle in the higher grades of work, but the faculty predominates in the latter. A knowledge of the piano in theory or in the highest science would produce no music unless the fingers were nimble, accurate and expressive; and there are many persons who are mentally equipped in everything to be desired who are useless to themselves because the wrong faculty predominates.

This is but one illustration out of a million perhaps. Do the muscular faculties require magnetism? Yes, indeed; and every faculty does. We have in a previous chapter told how the musician may be dull or may be magnetic. Yesterday we listened to a pianist who had practiced fifteen years, whose touch was perfect, whose execution was beyond criticism, and whose technique was flawless. We felt that we were in an atmosphere of absolutely correct playing. But it was cold. The perfection was all that could command our admiration. The effect on us was the same produced upon the Chicago millionaire who wished a perfect woman and got one of marble, as every live woman had a blemish. The perfection of the marble did not atone for its coldness.

So in playing the piano the musician can add magnetism if he knows how. All the geniuses of the world do add this quality; they show that magnetism predominates in the faculty of the muscles. The peculiarly pleasing vibrations of touch are explained by the law of tensing. The mere use of air as in blowing a cornet or other wind instrument may be cold, even if the rendition is artistic, or it may be magnetic under the same law. Here the fingers have nothing to do, the lungs or breath being the performing part. It is, however, true that the playing of wind instruments is generally a most unmagnetic operation, but there are a few geniuses in the world who are able to put soul into the execution, and soul cannot express itself except through magnetism any more than color can live without light.

The success of this study has often been manifested in the better expression of music by our pupils. When a lady writes to ask if she will be able to play with more feeling, more soul, as a result of this course of training, we have always been justified in replying affirmatively. But this much is also true, that she will, if she gains magnetism, find it predominating in that one direction. You cannot allow any one faculty to lead all the others without loss to the rest in the comparison. A musician par excellence is never so good in any other domain of his faculties as in music, and

particularly in the one branch of the art which he most fosters, unless he is a man of extraordinary value, and magnetism will tend to emphasize this difference.

The great personages of the world have been often cited as examples of diverse power, embodying more than one preponderating faculty. All have owed their success to the possession of magnetism. Caesar was not a magnetic orator in the sense that he could outweigh his faculty as a military leader. His thrilling power lay in the fact that he could plan and execute a great campaign. Grant's magnetism gave him coolness coupled with an unshakable steadfastness of purpose. Lee's was a superior courage and strategy. Napoleon intensified the zeal of his soldiers. They worshiped him to such a degree that it was a pleasure to die for him. When he addressed them even with a single remark his power was like an electric shock running through their souls. A company of inspired Frenchmen charging an enemy was like an onslaught of lightning upon a forest. Thus we see that leadership, courage, steadfastness and other essentials to great success are dependent upon magnetism, but also give some particular faculty a preponderance.

This can be followed through all studies of men and women who have risen out of the ranks of the common classes. Byron could not have produced his magnificent poetry if he had not possessed the magnetism of fancy in the keenest and most exalted degree. Milton depended upon a power of expression in the use of grand words, and his themes were so sublime as to lead to the belief that he was inspired; yet we see the predominance of his special gift of magnetism. Shakespeare had also a special gift under the same law, but he swayed to the power of breathing life into his characters and all the lines they uttered. He was not a good actor, for that faculty was outweighed by another kind of genius.

When we get into the inmost lives of authors we find that they, if they are great at all, have moments of thrilling experience with the conditions under which thoughts and

ideas are born within them. The same is true of poets, of orators, of inventors, of all geniuses everywhere. The ability to organize is dependent upon the same power, and the gift of execution is equally an ally of a similar energy. Impart such force to the millions of drifting people in the intelligent ranks of the world to-day, and you would almost think the millennium had come.

SIXTY-SIXTH GRAND PRINCIPLE

The gift of personal magnetism is the product of life-methods.

We make a broad distinction between what is popularly called a gift and what is a talent. The latter is acquired, the former is born in a person, as the public seems to believe. The fact is that while impulses are born in a person, they are as often stimulated by the conditions under which one lives. Let a young man be brought up out of babyhood with luxury and ease always attending him, and the chances are fully a thousand to one that he will possess neither magnetism nor genius when he is full grown. Let the same young man be compelled to meet life in its hardihood, fighting down conditions that steel him to do his best in conflict with them, and the chances are very many that he will reach mature manhood endowed with the gift of personal magnetism. Why? Because his energies have been aroused and intensified. We do not refer to all those who have seen hard times, but to the less numerous class who have conquered adversity, not drifted with it.

But when magnetism has come into a life by reason of its aroused energies, it must be guarded or it will wreck that life. Judgment counts for something, and character for more. Energy without direction is always a source of danger. So when methods of living have developed the power and it is called natural, the possessor is under greater necessity of becoming its master in every detail than if he had developed it by practice.

It is not only in the struggle against adversity that this

power is developed, but in other ways of living the gift comes to one who conforms to the laws and influences that tend to generate it. Some women are quick to discern the admiration of the other sex, and then they strive to increase it. This leads to the cultivation of such charms as will aid them. Some rely upon dress, some upon ornament, some upon face decoration, rouge and powder, and some upon a pleasing personality. The last named, if not affected or hollow in effort, soon find themselves on the way to the possession of personal magnetism. Then they are credited with it as a gift, while in fact it is the result of unconscious training.

It must never be forgotten that the power of magnetism operates most easily and most quickly through habits that please. Of course an enemy is not kindly disposed, yet he is beyond the influence of this art as long as he remains an enemy. Something must move him. His good sense, his good will, must be appealed to and won. Choate met once an adverse jury. They had taken a dislike to his management of a certain case, and his terrible cross-examination of a female witness. He had allowed his ill-nature to rule his conduct. When he found himself appealing to a hostile jury he saw first that he must win their good will before he could hope to conquer their convictions by his magnetism. So he proceeded to present to them a series of well-known facts to which all persons are agreed. This showed him to be correct in so far. Then by beautiful language and exquisite imagery he fed them upon thoughts that were like a rich outpouring of golden treasure. It charmed them. This was followed by stirring, manly, eloquent portrayals of grand phases in human nature, of struggles against injustice, and of the triumph of right, all of which he gracefully blended into the cause of his client. In other words, he skirmished to please the jurors, and as they melted one by one he proceeded to deal directly with the case, and he gained a complete victory.

This teaches the value of winning by the use of methods that are most likely to open the way. Browbeating and storming may frighten or appall; but they cannot persuade.

Sternness and supreme dignity may have their time and place; we believe them to be valuable under certain conditions; but nature shows us that the beauty and fragrance of summer gardens most allure us to her worship; while wintry chill and angry skies drive us to shelter. We may lay down two guiding axioms at this place; one, that charming ways are quick winners; the other, that value is the best bait. Everybody knows what is herein meant.

Charming ways, when adopted from policy or inclination, will lead to the possession of some magnetism in four cases out of five; but, when not already adopted, they must be added to the course of training in this volume. Suppose you have a great fund of magnetism, and lack judgment, what are you to accomplish? You will be better off than before; but you will possess a power that will run away with you. A man with an untrained horse has something better than nothing. Suppose you are not discreet in your remarks, criticisms or treatment of others; what will you hope to gain in your association with your fellow-beings? Will you woo your maiden friend by magnetism and impudence? The rule is that when you are seeking to charm you must not disgust, annoy, or hurt the feelings of another.

Value is the best bait. Fish are caught by bait. Magnetism is the line that extends the bait and holds the fish until it can be landed. These figures are rough. But we wish to impress the truth. Bait without the power to hold the catching is apt to be useless. Assuming that you have acquired the power, will you fish without bait? What have you to offer? Do you think that if your brain is shallow and your mind empty you will impress your fellow-beings with your magnetic power? A fairly active mind is of the highest value. We do not think it necessary that the brain should be loaded full of knowledge. Let it not be empty. Learn something new every day. Imagine the result of a musician trying to charm his audience by his playing, even if highly magnetic, when he was ignorant of the laws of harmony, or was unable

to play in tune. In his case value would mean a knowledge of his art and skill in the performance.

Suppose you are an orator and wish to sway your audiences by your magnetism; yet had not developed your voice, nor cultivated the use of words. Can a magnetic singer charm the ear if she flats or sharps all her notes, or makes eternal discord in her voice, or leaves the key as readily as she opens her mouth? Value consists in the worth of the thing offered. In conversation he is most magnetic who has the richest fund of ideas with which to harness his magnetism. Then character gives quality and adds value to everything. Physical skill, grace, ease, good deportment, politeness, etiquette, kindness, generosity and scores of kindred charms tend to draw admiration from the public and to pave the way to the successful use of magnetism. You cannot knock your friend down every time you meet him, as a preliminary to winning his good opinion. Character is the good angel that sits on the right hand of magnetism. It includes the study of every charming way.

A crowded life is most happy, and most successful in the use of this art. To have many different things to do in every day, and somewhat more than you can do at all times, tends to arouse the energies and to sharpen the faculties. Men and women who have so many duties that they cannot perform them all without being crowded, and who stand heroically up to them, are the best types of success in this training; for they never rust; and the rush of life brightens them. To have spare time daily means to be weak. Rest and sleep are duties; apart from them are the hours of activity, and these should be employed full to the brim. Variety of occupation brings relief. Balancing the day's action requires the use of mind, heart, soul, body and nerves in each day of your existence. If you are all or mostly physical, you will not be magnetic. If you are all or mostly mental, you will not be magnetic. To preponderate is one thing, to obliterate is another. Seek to live the balanced life.

SIXTY-SEVENTH GRAND PRINCIPLE

Magnetism is a torch of searching power.

No more fitting law could be stated in this place, as we are about to close our work, than the present principle. Magnetism is a torch of searching power. Let us predict what you will do with this training, if you are really in earnest. In the first place you will drive away all nervousness, all wasting habits, all tendency to leakage. This will give you an accumulation of the energy which is daily generated in your body. Then you will proceed to increase and intensify this energy until you know what a power it is. A satisfaction will follow that you will recognize as worth more to you than all else in the scope of personal attainment. At last you will find yourself using the power in your intercourse with others; and you will see your life rising steadily above the mass of mankind as the mountain towers above the plain.

We are quoting from the history of our many other pupils who have been in earnest; who have coupled charms of manner with magnetism and who have offered value to those with whom they have had intercourse. Then comes into play the grandest law of existence, to which we would lead up if words could serve us faithfully at this juncture. What is it? Magnetism is a torch. But what does that mean? Torches reveal things. Sound is evidence of other things besides itself. The child that lisps the words, "I love you," makes use of sound to reveal the story of the heart. Light exposes beauty, color, sky, flower, face and all else that greets the eye. It moves in a sea all its own. Deep within that sea is the vast and boundless ocean of the ether that knows no obstruction of matter; for it bathes every molecule of the most compact solid as the flooding volume of a mighty river bathes the thousand islands around which it courses.

This ether is the communicating sea of magnetism. It has varied uses; for thought pulsates in it; emotions pulsate in it; and magnetic impressions pulsate in it. You know very

well that you catch thoughts out of the brain of your friends every day. Something cannot leap a gulf of vacuity; it must have the means of transit; the fact that thought is a wave action is well established in science; and a wave action must have a means of moving. Thought cannot vibrate the air; the latter is too coarse. The means of motion must be a sea fine enough to carry such vibrations. All science is agreed that there is such an ether; even your old unabridged dictionaries describe it; and it is upon such a sea that thoughts speed their way from mind to mind. They differ from emotions in that the latter are not interpreted in words.

When your friend is about to say something and you utter it first, the words and ideas have traveled from the vibrations of his mind, through the ether to your own brain; and you recognize them because you and he both speak English and they are capable of being interpreted in words known to both of you. But when he possesses a feeling, mood, passion or emotion that you are able to catch, there is no way of translating it into any language. English or other kind, except that wordless language of life which must be interpreted by intuition; and who is there on earth that has not at times read men and women by this glossary? So the great Murat, standing on the edge of a precipice, knew that his companion had murder in his heart and turned in time to avert the blow.

As soon as you find the power of personal magnetism developing and growing in you, there will come the knowledge of its illuminating quality; for, after a certain degree of success has been attained, this knowledge is the natural outcome. We call it a torch. It first makes your brain clear. Many a report has been sent to us by students of this art, telling of the fact that the mental operations are far more clear than they ever were before. One man writes, "I seem to see into my own mind." Another says, "My thoughts are more distinct to me than they ever were prior to taking up this training." Another says, "Personal magnetism drives all clouds away from the brain." And so they write on this

one branch of the subject, all bearing testimony to the important development of clear mental operations.

But the very law that causes personal magnetism to light up the brain of its possessor, also gives it a clearer insight into the thoughts of others. We never have advanced this claim as an inducement to the public to enter upon the course of training; and we have made no effort to suggest the fact; yet thousands of our students have discovered that the more deeply they go into the practice of personal magnetism, the better prepared they are to cope with the world, for they come nearer to seeing into the hearts and minds of their fellow-beings. A very learned clergyman whose degree of Divinity Doctor was conferred years ago by one of the foremost universities of America, and who is now in the prime and vigor of a very useful life, writes us very frankly as follows, "I believe the time is coming when we will have the power to look into the minds of all men and see their motives. If this is ever accomplished it must be through the agency of personal magnetism. I find that the more I practice it the more of this power I develop. If we are able to see the motives of men, deceit will pass out of the world, and with it sin ought to go too. That grand volume, *Universal Magnetism*, is very helpful to me in this study." His argument that deceit must cease to exist when we can read the thoughts of others, is well founded; for no one will be able to act dishonestly when the truth is as clear as the light of day.

We have no right to take up time and space in this explanation of a principle that is properly the theme of a higher work on magnetism; but we are at the present writing in possession of a letter that has come to us since the last chapter was begun. It is the opinion of a learned man whose judgment commands respect everywhere. We beg leave to quote a portion of the letter: "And now that I have found it to be as I at first surmised I cannot make myself believe that you are ignorant of the premise. Then comes the thought that, if you have been aware of it all the while, how does it happen that you have been silent? Does not the world care to know?

I think it does. * * * I believe that magnetism is the vocabulary of all creation, the universal speech of the inhabitants of the orbs, the speech of the angels and of God. I believe that, when this power is developed in humanity, the people of earth will walk and talk with higher beings." His earnestness was genuine, for at the end of the letter he added, "I wish you would include this subject in some advanced work." Many of our students have touched upon kindred themes, and have expressed the opinion that the light within the life of a human being who possesses genius or ambition is the clear glow of magnetism.

The opinions of those who follow the subject in a thorough manner, are clearly expressed in the belief that magnetism is the greatest talent that nature can bestow upon the race, and its study is the most important means of education and improvement in this new century. We are on the threshold of greater advancement in personal attainments in an age when attention has been given too much to the improvement of mechanism outside the body. Man himself has not kept pace with his inventions and discoveries. People admire the strides in the material world, but are practically helpless in their own struggles for supremacy over matter.

Here in this volume that you are now ending you have all that can be written or told upon the subject of generating Personal Magnetism. Let your work be faithful, steady and unhasting if you wish to secure results, the value of which will outweigh all that years of learning in dry channels of pedagogy can give.

CHAPTER XXVI

THE WINNING PERSONALITY



THE STUDY of Personal Magnetism has two main parts. First comes the *internal* development of the force; second comes its *external* use among men and women. Most of our progress thus far has been in laying the granite foundation for the power—the base upon which you are to build a magnificent structure.

Before closing our work it will be well and pleasing to dip into the vast field of magnetism which relates to its use in contact with other people. For it is here that you are to win your grandest triumphs.

The outer or external use of magnetism is commonly known as “personality.” In this lesson, then, we give you definite directions for using your newly developed powers through the “winning personality.”

You are constantly being “sized up” by others. Practically every one who meets you makes either consciously or unconsciously, some estimate of what you are.

On what people think of you depends, to a great extent, what your success is and will continue to be.

Opinions are based, it is found, on both intuition and logical deduction. Intuition is the faculty animals use in “sizing up” a new object or individual. The average wild animal must be constantly on the lookout for two groups of things which would bring them harm or death—traps and enemies.

In those wild animals which have survived extermination, there is almost an uncanny attribute which recognizes either a trap or an enemy. A cub does not have to learn to be afraid of a wolf. Intuition—not reason—tells it that the wolf is an enemy.

Human beings still have some instinctive faculties left. When you meet some one you do not like, it is a reasonably sure deduction that that person is of an antagonistic type. Your instinct (a faculty little called for in our civilization) tells you that you will lose rather than gain from that individual's influence or from association with him.

Or, there may be an inherited repugnance which is due to ancestral experience. If your ancestors were at war for ages with another race, nation or tribe, some of that racial or tribal antipathy is quite likely to persist. Particularly is this so when an environment—as that of war—brings old differences into prominence.

To show how little consideration has been given to racial difference and the resulting dislikes, it is only necessary to consider how the various races have been thrown together. It was the custom, in a certain large industry employing large numbers of common labor, to put workers of all nationalities together in one group. Finally some observant foreman suggested that workmen be segregated into groups, and these groups be made of nationalities which would not clash. This elementary method was touted as being something wonderful—"a development brought about by the great war."

"Sizing up," so far, has been more on a destructive than a constructive basis. That is, people have been in the habit of looking for something to dislike, rather than for something which would do them good. A single flaw, in some cases, often affords more pleasure than finding everything the pink of perfection. Business men of the old type particularly always examined a prospective employee for flaws before considering the constructive value of the applicant. Such points of dislike might range from some actual indication of inferiority, to a mere whim.

One of the classic stories of a certain city in the middle-west is that of the city applicant for a position with a big "small-town man," who was advised to part his hair in the middle, offer his prospective employer a good cigarette and display his graduation diploma. As these were the prospective

employer's three pet aversions, the lack of results made a particularly gossip small-town yarn.

The first step, therefore, in attaining popularity is the exercise of diplomacy toward other's aversions. An aversion is usually associated with some past experience—either cruel or otherwise disagreeable. Merely to avoid arousing disagreeable recollections in the mind of another is sufficiently good management to vouch for this first principle in attaining popularity. When it is considered that a mind in which there is a strong recollection of something distasteful is unable to function constructively, this alone is object enough to restrain the one who would make a good impression.

The salesman, as a typical instance, naturally wants his prospect to buy. Buying calls for a clear mind—one unclouded with distasteful recollections. As a consequence, the automatic action of the law of the survival of the fittest makes the successful salesman a diplomat insofar as "treading upon anybody's toes" is concerned. The salesman who offends, therefore, is automatically—and quickly—eliminated.

Nor does observance of this principle mean any loss of individuality or personality. The driver of an automobile in a race may show his individuality as much by skillfully avoiding objects which get in his way, as by "taking a whack at them." There is opportunity to show as much personality in avoidance as in fighting one's way.

Second in the attainment of popularity is the avoidance of rivalry. It is human nature, as it exists in the present stage, not only to fear rivalry but to dislike the rival. This condition is one which has to be met, no matter how much theorizing there may be over the idea that "it should not exist." Only does actual investigation show to what a degree a large number of people are actuated by the fear that someone or something will prove a competitor.

It is within the memory of those of middle age, what a cry went up when the self-binder was put upon the market. In those days, gangs of men followed the harvest, binding the grain on the ground—a most difficult and back-breaking

form of labor. These men, it was declared were to be put out of work, and thrown on the country to starve. The self-binder was their rival; consequently they were incapable of doing any clear thinking on the subject of self-binder competition.

But things did not work out as the poor hand-binder had claimed. Today, with grain not only cut by self-binders, but by a battery of machines pulled by a tractor, it is almost an impossibility to get enough help during harvest—even at a wage of a dollar an hour.

A similar condition was seen when type-setting machines began to replace composition by hand. In many cases these machines were put in secretly, owing to the opposition of workers, who wished to continue to work the slow way.

"In installing our systems for lessening the work in business, it was no uncommon thing to find that a perfectly good system would not work in a certain plant," says a business engineer, who was one of the first to enter that work. "We had to know the reason for this, or go out of business. So we put in one of our employees in a plant we were going to systematize a few months later.

"By the time we were ready to install our system, our employee had learned considerable about general objections to systems. When our man started installing, he learned still more.

"It seemed that eight out of ten employees thought that a new system would put them out of their jobs. Further, when our investigators came in to study the field, and questioned the high-grade men about the work they did, many of these men were sure that the investigators were 'after their jobs.' So sensitive were workers to possible competition, in this plant, that when a new man was seen talking to the president, the rumor would immediately go forth that there was 'an applicant for So-and-So's job.'

"Basing our opinion on these reports, it was decided that we had either to keep from offending the employees—or go out of business. After considerable experimenting, we hit

upon a plan—(now one of our most valued trade secrets)—by which we are able to secure the employees' co-operation instead of their opposition."

Here is an example of a business which, through no fault of its own, was not only disliked, but feared. Many a business manager and business is not only surprised, but incredulous on learning the true standing of himself or his business. Political officials particularly fall into the error of not knowing the degree to which they are liked or disliked. A well-known Washington correspondent, speaking of an unpopular official says:

"It is a curious anomaly of the situation that Mr. —— according to the people who know him real well, believes that aside from a few agitators, the vested interests and Mr.—, of the —— ———, imagines that he is really popular; that the people look upon him as the persecuted champion of their interests."

If a man high in the counsel of the nation, with every power that money and politics can bring to bear is so poorly informed concerning his own popularity, there is considerable excuse if the ordinary man has little or no idea how he rates in the esteem of those who know him.

Esteem is not like financial rating. Any banker will tell a man how much money can be lent him and under what circumstances. This establishes the financial rating quickly and easily. But to establish a rating of esteem—that is not such an easy matter.

Even a voting contest may not be an accurate measure of the esteem in which a person is held. It is not unusual for organization—not popularity—to get out the vote and see that it is voted right.

When it is desired to get an indication of one's popularity, it commonly is not an easy matter for the one in an ordinary situation. Where a number of salesmen are selling the same lines in the same store, the relative popularity of each may be shown by the comparative sales. Of a number of salesmen traveling the same territory, it is not difficult to

rate each according to his popularity. Other occupations in which such a comparison is possible are few indeed.

Yet it is almost a necessity for anyone who would be successful to have some rating of his popularity. As popularity comes from personality appreciated, the man with personality particularly needs to know whether the likable points of his personality are "getting across."

Then too, as a preventive of loss, some information concerning one's popularity is often a necessity. Many a business man, who stands high in his own business circle, has failed in understanding that his popularity did not extend beyond his business connections. Many a school teacher or college professor, his interests confined to his text books, has been astonished to learn that he has no rank in the friendship of those he meets every day in the routine of the class-room. Many a manager, the permanence of whose position hinges upon his popularity, has been chagrined to learn that the vast following of friends he fancied he had were due to an environment he could not take with him.

Tests for popularity, being difficult to make, must often be made by the indirect method. Testing out the product is a simple matter in some lines. In authorship, the sales list is an accurate gauge of the popularity of the writer. The actor's popularity shows in the box office, particularly since it has been possible, by means of the moving picture, to spread a production over the world. Those whose work, in fact, partakes of the spectacular, will usually have no difficulty in judging popularity by returns.

A simplified form of test for an employee is based on demand for services. An employee of any versatility should be able to sell his services to from one to a dozen employers of labor. He should have placed the information before a number of employers, that he is a man of personality, and should bring that personality before those who are in a position to utilize it.

The number of employers who are actively in the market

for a worker's services, therefore, furnishes a fair index of business popularity.

A professional man has two methods by which he can secure a fair idea of his professional popularity. The first is to compute the percentage of business he does, as compared with the total amount done, averaging all competition in the field. Thus, a dentist whose accounts show he is doing \$6,000 yearly where there is a total of \$50,000 in dental work performed in the community, is doing to exceed one-eighth of the work available.

The index of business popularity now depends upon the number of competitors in the field. With seven competitors—making eight to divide the business—the \$6,000 year man is holding his own on an equal division. With four competitors, he is falling below; with ten competitors he is high in the scale.

Where it is possible—as is rarely the case—to learn the comparative incomes of competitors in professional work, such comparison is generally a direct indication of business popularity.

Everything is in favor of the man or business having an income on a competitive basis, when it comes to computing popularity in terms of figures. While the money standard—basing comparative popularity on comparisons based on returns in dollars—is not exactly accurate, yet it is the best basis that is immediately available.

Developing a likeable personality is—like making money—a simple matter, but not every one who knows how has the will to back his information. While method is of great value, yet *will in backing* is an absolute necessity.

As a general statement—as accurate as any general statement can be—people are liked *for what they have that people generally do not have*.

LAW OF PERSONALITY No. 1. The more traits, qualities, elements of personality you can express, above the general level of the people in your vicinity, the greater will

be the reputation, power and magnetism they admire and honor in you.

The first great group of personality characteristics which tend to create liking, is the group embracing Affability, Courtesy, Pleasantness of Manner, Willingness to do a Favor, and the like. In order to understand thoroughly what this group of characteristics means in building friends it is necessary to consider something of the inheritance that these personality indications reveal.

It is difficult for the civilized human, as one who leaves a peaceful neighborhood to do routine work in an environment safe even from catching cold from a draft, to realize the fearful risks his ancestors were obliged to take in order to gain shelter, clothes and something to appease hunger.

In the pursuit of food or any of the other necessities, anything strange was regarded as dangerous—hence an enemy. An enemy was something to be killed.

Under such circumstances as these, there was little friendship shown—except between members of the same tribe.

The old idea of regarding a stranger as an enemy still persists to a surprising degree. The surprise that results when the assumed enemy shows friendship signs—i.e., shows evidence of being affable, courteous, pleasant in manner, willing to do a favor—usually reacts in imitation. The mind must be readjusted to its error—that the stranger is an enemy—and it is when the mind is in this uncertain state that many good impressions are formed.

In determining what characteristics are necessary to likeableness you have but to list those which you yourself like in others. The characteristics you like in others, others will, it is very possible, like in you. The simplest method of personalizing for likeability is, therefore, to develop in yourself the social traits which you would like to see in others. Because of the simplicity of this method, it is one that is neglected to a considerable degree, even by those who are desirous of being thought likeable.

LAW OF PERSONALITY No. 2. The pathway from mediocrity, on upwards to world-fame, is simply that of steadily widening the scope of power in your business or profession; you must open up newer and stronger personality than anyone in your town, then in your state, and then in your nation. It is a straight mathematical problem of out-distancing competitors in personality. As fast as you can tower above personality-competition—just that rapidly does your influence spread and you mount nearer to supremacy.

Analysis of a large number of individuals with impressive and pleasing personalities, shows that their personality-factors can all be grouped under seven heads, as follows:

1. Appearance,
2. Manner,
3. Desire to Help Others,
4. Willingness to Meet Others Half Way,
5. Affability and Courtesy,
6. Reliability,
7. Individuality, or Genuine Expression of Self.

This analysis gives the groundwork for a detailed study of personality-factors, exactly what they are, and how to develop them to a marked degree. Let us now consider them in their order.

(1) APPEARANCE. "First impressions count most," is an old aphorism which we would all do well to constantly hold in mind. A bad first impression, like an unfortunate happening, is often hard to live down; and as the world judges largely by first impressions, it behooves us to consider carefully the sort of first impression we give to people we meet.

Invariably the greatest factor in a first impression is that of dress. Clothes may not make the man, but they are a sure indication of two things: first, his general characteristics and type of mind; second, his financial standing. Only poor people and millionaires can afford to dress carelessly. Con-

sequently, the advice of Polonius, "Costly thy raiment as thy purse can buy; rich, yet not gaudy," should carefully be observed by all who wish to make a good first impression.

The psychological effect of clothes is but little understood by the general public. Everything around us tends to affect our mind either favorably or unfavorably; so how natural it is that our clothes, which are with us during the whole of our waking hours, should exert a powerful influence on our mind.

Famous actors and actresses have often told of the power of the costumes they wear to help them play their parts. Oftentimes, during preliminary rehearsals in everyday clothes, the director of a new show will doubt the ability of certain members of the cast to "get across the footlights." They seem to lack that "something" which gives life to their words and actions and which gets a grip on the audience.

But when dress rehearsal comes and the same members of the cast are attired in their costumes designed especially to fit the part, what a difference! Words and actions which formerly seemed lifeless have now become dynamic, gripping, impressive, thrilling! What brings about the difference? Mainly, if not wholly, the effect on the mind of the actor of the clothes he is wearing. An actor, attired in a sack suit, may speak truly heroic words, but they sound hollow. But let the same man change into a military uniform and then speak the same words, and there is as much difference in their effect as there is between putty and steel.

There are sad clothes, joyful clothes, serious-matter-of-fact clothes, and frivolous clothes. Many a frivolous, thoughtless, careless individual can be given a much-needed touch of seriousness simply by changing from "fripperies" into plain garments with simple lines.

Limitless are the opportunities for expressing personality through clothes. You can so dress as to accentuate some strong point you have, to hide some weakness, or to give the impression that you possess some quality which you lack.

For example, take the boisterous type of man with what

most people term a "harsh" personality. Obviously, he needs to tone down his aggressiveness in actions as well as in appearance. A check suit on a man of this type serves only to accentuate the discordant elements in his personality. What he needs to do is to wear plain garments, preferably of a single color, such as blues, browns, grays, and the like.

Similarly, the man of too-quiet personality—commonly termed as of a "retiring disposition"—needs to put into his clothes the force and push which he lacks. It can be done by means of mixed weaves with prominent patterns.

Clothes have the power not only to hide or to bring out mental characteristics but also to make the stout man appear less stout—even slim; the slim man, broad; the short, thick-set man, slimmer.

An entire Manual could be devoted to this important subject of expressing personality-factors through clothes. But that is unnecessary as you already have been given the basic principles and can easily work out the details for yourself. If necessary, take your tailor into your confidence; his help will be valuable.

(2) MANNER. How a man acts on first meeting you, what he says in his first few words, invariably will be found to correspond with opinions you form of him after a longer acquaintance. This fact is well known to business men. That is why so many men often cut short a preliminary interview, no matter whether they decide to accept or reject your proposition. The way you conduct yourself during the approach, the point of view you express in your statements, even the words you use, show unerringly in a few minutes whether you are or are not the type of man they wish to do business with.

It is a great mistake to go to see anyone of importance without knowing in advance exactly what you intend to say. A good lesson can be learned from the methods of many public speakers. They are apparently called upon unexpectedly to give an impromptu speech, and seek to give the impression

of surprise and unpreparedness. But in ninety-nine cases out of every hundred, they have most carefully thought out in advance just what they are going to say, how they are going to say it—even going so far as to have memorized the entire speech, expressions of surprise and all.

Under the same heading of Manner comes also your physical actions, such as the way you walk to greet the man you are meeting, your facial expression, the way you shake hands, sit down, and the like. The term “ease” most aptly describes what you should strive for in all your actions; you want to give the impression that you “feel at home” under any and all conditions.

The best way to develop this ease of manner is to notice carefully the actions of others in meeting you, and your own actions in meeting other people. Study of this nature will yield many useful pointers, good and bad. Strive to correct any weaknesses at once. Rehearse before a mirror, if you think this necessary. Hold firmly in mind your strong points, or any strong point you wish to develop. Practice them on every possible occasion. Soon they will become a habit and you will have acquired that ease of manner which makes you “all things to all men.”

(3) DESIRE TO HELP OTHERS. Many an otherwise delightful man has often nullified his good qualities by holding the wrong attitude toward life and the thousand and one things which enter into it. Broadly speaking, there are two view-points as applied to anything; first, the positive, or helpful and constructive; second, the negative, or critical and destructive.

It is of great importance to maintain at all times a positive, helpful, constructive attitude towards things. Everyone has to contend with enough unpleasantness of all kinds without having it poured into his ears by people he meets. Consequently the man who freely expresses on every possible occasion the opinion that “everything is wrong,” or who tears

down rather than builds up, is likely to find his presence not sought after, to say the least.

What the world at large wants is a genuine, happy smile and a constructive attitude towards all things. The individual who maintains this helpful attitude not only finds favor with others but helps himself by the energizing effect of his own thoughts upon his mind and body.

The financial worth of this method of constructive personality is well illustrated in the career and methods of Andrew Carnegie—for whom it helped amass several hundred million dollars. Charles M. Schwab, relating some of his early experiences as one of Carnegie's young lieutenants, says:

"Even in those early days his personality was such as to inspire one, whatever his station, to better efforts and to an appreciation of the finer things of life—not by what he may have said to you, not by what he may have written or spoken, but just by the tender attitude of a strong personality."

Schwab had been permitted to erect a new mill, but within two months he told Carnegie that he saw how greater profits could have been secured, if the mill had been constructed differently. Carnegie said:

"Tear it down and build again. It's only a fool that will not profit by anything that may have been overlooked and discovered after the work is done."

That spirit was characteristic of Mr. Carnegie. He did not say in criticism "Why didn't you think of that before?" The new mill was constructed under Schwab's newer ideas and PAID CARNEGIE MANY HUNDRED FOLD.

There is your cue. Personality is power—when it wins the other man, enlists his support, inspires his utmost efforts—and keeps ever in view the ultimate big aim—PROFIT.

Think it over very carefully and you'll realize that you've never yet got a bright idea, or have done a lot of good work, or had any "good thing" come your way while you were in a negative, fault-finding frame of mind. No! Your good ideas and best work and "strokes of luck" always

come when your mind is keyed up by optimism and a cheery outlook on your present problems as well as on life itself. Another angle on this subject is the nature of the ideas and opinions you hold toward things in general. No one can stop you from thinking what you please, but it is unwisdom to express freely to people at large ideas which do not conform to public opinion. Nature evidently had this thought in mind when she gave us two eyes and two ears, but only one mouth.

Everyone is most interested in himself and does not wish to have forced upon him the ideas and opinions of others. This attitude may be selfish, but it is a condition which exists nevertheless and should be borne in mind by the individual who wishes to "get on well" with others.

Business as well as life is largely a matter of give-and-take—the willingness to be considerate of others both in your victories and defeats as well as in their victories and defeats. No one can hope to win *all* the time—that runs contrary to the nature of things. This point leads logically up to the next personality-factor, which is:

(4) THE WILLINGNESS TO MEET OTHERS HALF WAY. Thorough analysis of disputes between individuals, firms, and public bodies shows what the clash usually comes about through the unwillingness of one or both parties to concede even a single point.

How often you have seen a man with a grievance, fancied or real, who approached his disputant with an attitude of aggressiveness—literally bristling with antagonism—with the announced intention of "having my own way or—" Such an attitude is not only impolitic, but is a sure breeder of antagonism in the opposing party.

Then in contrast you have seen two men, each appointed by an opposing party to settle a dispute or to unravel an annoying tangle. Presuppose that each of these men is of the "right sort," and has a working knowledge of the personality-factor under consideration.

They meet with a smile, a cordial handshake, and an easy manner. Then one says, "This trouble should never have come up. We are sorry about it. It's bad for us as well as for you. Frankly, we want to settle it in a friendly way, as we feel sure you do. And we are willing to meet you more than half way, etc . . ."

An attitude such as this wields a big advantage in that it wipes out personal antagonism right from the start and allows both parties to make clear decisions unclouded by feelings of resentment. Then if each individual is willing to be broadminded, and to trade the concession of one point in return for the concession of another, the disagreement soon fades into thin air.

Tolerance is what we all need—tolerance in our attitude towards others in respect to their opinions, and in respect to the effect our opinions will have on them.

A thing may be wholly right from your viewpoint, but wrong from the viewpoint of another, and *vice versa*. As none of us can hope to win all the time, and as complete victories of any sort are rare, the willingness to meet the other man half way will not only almost always settle disputes, but will generally prevent them from ever starting.

A variation of this is a type of man frequently met with in business. He may either come to you and ask frankly for some information, or meet you casually and then proceed, by means of more or less skillful maneuvering of the conversation, to "pump" you. The right type of man is always willing to give out information which will help others, provided by so doing it will work no hardship on him. A typical example of this is the willingness with which most traveling salesmen, met on trains or in hotels, will give valuable trade information to chance acquaintances.

But the type of man under consideration is either greedy, selfish, or thoughtless. He wants information *from* you; but when it comes to his giving information *to* you, that is an altogether different matter! He either quickly changes the subject, or says "I don't know," and shuts up like a clam.

It does not take long for the word to be passed around business circles that a man is of this type, and from that time on he is given the cold shoulder. One particular case comes to mind. A certain man, whom we'll call Jones, owed much of his success in forcing a small business into national prominence, with resultant substantial profit, to information given to him from time to time by friends and acquaintances. But it was not long before they found that when they asked Jones for information he either professed no knowledge of the subject, or avoided a direct answer. And, of course, the word went around that as Jones was unwilling to reciprocate, care should be used in giving information to him.

An unexpected crisis arose in Jones' business. Some "inside information" was all he needed to weather the storm. He scurried frantically to his friends and acquaintances and asked them for the information. Not at all strange to say, they had heard nothing at all about it; and, further, showed no desire to find out anything.

Jones' business did not go to the wall, but it was badly battered, and he suffered many trying weeks of black despair. The damage to his business, and his personal worry and nerve-strain, could all have been spared him had he not earned the reputation of being a man who was not willing to "fifty-fifty."

Reciprocity in all things is sound policy. When you accept a dinner invitation you do so with the intention of promptly returning it. So why not apply the same idea to other things. When someone does you a kindly act, or brings happiness into your life, or tells you something you were glad to know, or shows you friendship, pay back your obligation promptly in the same coin. To render service to others will not only give you personal pleasure, but will cause others to continue to render you favors because you return them.

(5) AFFABILITY AND COURTESY. These factors are so well known as to need but little comment. Powerful as money is in these days, a manner that is genuinely affable

and courteous will get you things which even money cannot buy. These two factors are largely an offset of Factor 3—The desire to Help Others. They can not be forced nor assumed; nothing is more hollow, insincere and instantly detectable than a forced smile or assumed courtesy.

They must come from the heart—from a genuine, deep-set regard for and desire to make things as pleasant for others as it is within your power to do—regardless of who they are or their standing in life. When this is done these two wonderfully valuable traits begin to show conspicuously in you. Develop them thoroughly and conscientiously—they will do much for you and will carry you far.

(6) RELIABILITY. This factor is the keystone of the arch of all personality-factors; without it the arch will fall. For no matter how able a man may be, how pleasing an impression he can make on others, all is useless unless he is known as a man “whose word is as good as his bond.”

Much of the seeming “good luck” which comes repeatedly to individuals and firms is due to their possession of this quality. In a certain line of business is a firm which, while fully awake to its opportunities, yet never goes out of its way to obtain business. Yet when large contracts are let this firm invariably gets its full share of the business, regardless of the spectacular efforts of competitors and oftentimes their considerably lower prices.

The answer to this seeming strange state of affairs is found in the factor, Reliability. This firm has the reputation of being reliable, fair and square in every way. It has an almost sacred regard for promises, and looks upon their fulfillment to the letter as a matter of imperative necessity.

A wonderful tribute to this firm and its reliability was given during the war. In one of the big financial houses in Wall Street was gathered a brilliant aggregation of financiers, presidents of huge concerns and representatives of the Allies in the persons of government officials, diplomats and military and naval commanders.

Machinery of a certain type was urgently needed by the Allies. The purpose of the meeting was to find ways and means to get it quickly. Orders running into the millions were being placed around the board table. The procedure was as follows: The chairman—one of America's biggest financiers—would read from a list something like this, "Three thousand automatic screw machines. Bid by Blank & Co., accepted."

Then turning to Blank & Co's representative, he would say, "Will you give bond that delivery will be made on time?" Following the representative's "Yes," the order would be given and arrangements made for a bond often running into the hundreds of thousands of dollars to be given by the manufacturer.

When the chairman put the bond question to one particular manufacturer's representative, a prominent financier cut in with, "No bond is necessary from them—their word is as good as their bond."

The electrical effect of the financier's words can well be imagined. The money bond, in this case, was dispensed with. And as a result of this firm's reputation for reliability and the financier's unqualified endorsement of them, unsolicited orders running into the millions of dollars began to flow in on this firm from all parts of the world. Such is the power of a reputation for reliability.

Not all of us have the good fortune to transact business on so large a scale as the firm in question. But we can all make our reputation for reliability as great as theirs in our own field, be it business or personal.

Promises should never be given lightly; and when they are given they should rigidly be lived up to, even down to such a simple matter as keeping an appointment on time. Mastery of small things quickly leads to mastery of big things. Form the habit of reliability, apply it on every possible occasion, and soon you will win the greater-than-money reward of having it said that your "word is as good as your bond."

(7) INDIVIDUALITY, or Genuine Expression of Self. Just as no two things are exactly alike, so are no two men exactly alike. Each has points and characteristics peculiarly his own. There are two kinds of Individuality: (1) Pleasing and Impressive Individuality; and (2) "Queerness" of Individuality.

A Pleasing and Impressive Individuality is a composite thing—a natural outgrowth of the observance of the five personality-factors before described.

The only way we want to consider the second factor, "Queerness" of Individuality, is from the standpoint of how to avoid it. Far too many people who think they have Individuality, have not Individuality at all, but a distorted viewpoint on life, usually described as "peculiar." They are unduly opinionated, one-idea-minded, self-assertive and "cranky." Study them carefully and you will see that their unpleasant, peculiar and undesirable individuality is due to their having characteristics the exact opposite of the five personality-factors before described. They are striking examples of what not to be.

In applying these five personality-factors, care should be taken to do so wholeheartedly—to think them, feel them, mean them—to make them a part of yourself, not merely to act them. By merely acting them you deceive no one but yourself. Live up to them wholeheartedly and you will soon be the possessor of man's crowning achievement—a pleasing and impressive Individuality which makes you stand out from the crowd as an oak stands out from the forest.

A well-known word painting of the likeable personality is that of Steerforth presented by Dickens in *David Copperfield*. It breathes forth a freshness and buoyancy of personality which should be studied—and imitated:

"But his easy, spirited good humour; his genial manner, his handsome looks, his natural gift of adapting himself to whomsoever he pleased, and making direct, when he cared to do it, to the main point of interest in anybody's heart; bound one wholly to him in a few minutes. . . . He went into the

room like light and air, brightening and refreshing it as if he were healthy weather. There was no noise, no effort, no consciousness, in anything he did; but in everything an indescribable lightness, a seeming impossibility of doing anything else, or doing anything better, which was so graceful, so natural, and agreeable, that it overcomes me, even now, in the remembrance."

Read that over again—let several readings saturate you with the decision to enter into that same sort of a breezy expression of personality—the nice adaptation to others to please and win them.

A further sidelight upon the magnetic personality is seen in the following, written by one of the greatest thinkers of modern times:

"I had an appointment to meet one of my agents at a railway station, and, at the moment agreed upon for our meeting stepped away from the designated place, and waited with some curiosity, for I had not as yet sight acquaintance with him. When he entered the depot he did not at first discover my presence. He passed me like a healthy breeze, his whole manner vigorously expressive of action, courage, confidence, and a sense of ability. It was good to see him breathing power to right and left. Privately he frequently reveals the mood of modesty and a reasonable knowledge of personal defects, like an ordinary human being, but in business he is dynamic and confident." This is the attitude of assertive power. The picture should be taken as a direction for imitation. A talismanic auto-suggestion may be given as follows:

"I am power! My manner, and my personal atmosphere (a sphere of space around you)—vigorously express active and courageously confident personal power. It is my way. It's my attitude—just enough to win confidence and respect."

The young man referred to in the foregoing, using intensively such methods of power culture as outlined in these lessons, has in the past few years accumulated a fortune; his

rapid rise to success and the business he has founded, are one of the romances of modern achievement. His method outlined above is worth considering.

HOW TO START MAKING PERSONALITY PAY

Make deliberate effort to find various opportunities where your Personality can be invested.

Become consciously aware that you *have* a Personality, and resolve you are going to get cash dividends from it.

Frequently bring to mind the axiom "*I am a live and surely successful Personality.*"

Make a practice of looking forward, not backward; be ambitious, eager, optimistic, alert to the work before you. Pass out of your memory past failures, disagreeable experiences, and errors.

Remember that success is the natural condition—not failure. Start each day with the belief that you are to be brilliantly successful. Do not harbor in mind, moody, pessimistic, depressing thoughts of failure.

At night review the happenings of the day and see if at all favorable opportunities you have brought your Personality to the front. Was it a success or a failure? If a failure, try and discover why—and avoid in the future; if a success, try and use the same personality factors again tomorrow. It is remarkable how quickly a few successful uses of Personality give you a sure, confident grip upon yourself.

Look about you; analyze your particular work—and try and find the personality factor which is the secret of higher pay and power in that particular line.

When you find the "high-priced" Personality element for your special field, do your utmost to bring out a superlative degree of that quality in your daily work.

Read literature which inspires you to emulate the personality of big men of the past and present. Much can be accomplished by the Personality afire with stimulus of enthusiasm, inspiration, and example of world-leaders.

Every time you meet others, whether in a business transaction, or social assemblage, endeavor to loom up as the one with the master Personality. Try and dominate the situation, be the leading Intellect, and exert the superior influence.

Train yourself so skillfully that whenever unusual events take place in your affairs, you calmly hold every Personality factor together, in a cool, calm, steady-steering way.

Remember the story of "The Man Who Bossed Johnson." It really was Johnson himSELF. Supposing your name is Jones, your "bossing" is in this fashion: "Look here, Jones—you've got a Personality—a big, powerful, wealth-winning affair. Right now you've got to begin making that Personality pay. You've got to make it a power—efficient, likeable, attractive, popular. Get that, Jones—you start making that Personality pay at once."

And you'll find that, Jones (yourself) *will* start making it pay.

Cast your mind over the twenty biggest men in your city or town—those who are prominent, well-liked—successful. Try and analyze them—find what elements of Personality really explain their leadership. If those elements of personality are the requisites for standing first in your locality, the point is clear—*begin to use them yourself.*

In almost every concern—whether store, factory, association, college, etc., some one man's or a few men's personalities impress every one connected therewith. The more personality a man has, the farther up the scale in his particular organization he will be found. Therefore—seek every possible opportunity in your employment to extend your personality—your influence. Not in the tactless way of being "bossy"—but by having that exterior of agreeableness, backed by so much inherent personal power that you really are a dominant, masterful factor.

No matter on what level toward the Presidency or head of your concern you may now be—endeavor to impress Personality upon those below you—on the same level with you—

and to extend it to such above you as can be secured as allies to help your advance.

If you had as strong, masterful, and highly specialized a Personality as the most influential man in the concern where you now work—you could be holding as big a position as he. Therefore, find out what his chief Personality traits are and start increasing their degree in yourself.

In your meeting with people outside of your work—at the church social, the lodge, the club, the theatre, the society event—begin to use Personality.

Eliminate the little personal whims, habits, traits which make people dislike you. Try in every way to have a ready command of the niceties, the manners, the ways of speech, etc., which make people begin to think “he’s a mighty likeable fellow.” That is the beginning of reputation for personality—and the more of this reputation you can get moving in your vicinity—the more you are going to make Personality pay.

SOME RULES THAT MAKE YOUR PERSONALITY EFFECTIVE

1. Look men straight in the eyes, when seeking to impress them. Wavering, shifting glances convey the thought of weakness to those with whom you deal.

2. Put your heart into your handshake; people are not interested in shaking hands with a clam. Look the man or woman in the face and mentally insist “*You will like me.*” Put a snap and sparkle into your eyes; have the thought of being really there looking out of the windows of your soul.

3. Be enthusiastic, interested, vivacious. Personality literally bubbles over in the atmosphere surrounding the man who is bent upon making himself liked.

4. Cultivate a “Douglas Fairbanks” smile; it has been worth tens of thousands of dollars to him—it *might* be worth considerable to you. It is a grouch alone—whose help can mean little to you—that will not respond to the magnetic, genuine, pleasing smile.

5. Be optimistic—and insist upon holding that mood. Many a man who is depressed is so, not because of any real reason, but because he fools himself into believing he is bad off, abused, unlucky. Personality and pessimism simply can not live together.

6. Wear clean linen; keep your person sweet; have your outer appearance attractive; look to your health; avoid sap-ping excesses. In short—have the tools through which your personality operates, keyed to the best pitch of impressiveness.

7. No matter what your work may be, endeavor to make personality lead you upwards on the financial ladder. It is not alone salesmen, actors, lecturers, politicians, diplomats, movie idols, lawyers, etc., whose personalities are their main assets. It is called for in store, office, factory, trades, the home, church, social gathering—everywhere.

8. Be alert to take prominent, leading parts in all contact with others—whether in business or society. Leadership is where one man assumes control or direction over the minds of others. Almost daily you have opportunities of greater or lesser magnitude, where you can exert the leading influence—can for the time being stand as the man in charge. And that's real Personality.

9. Investigate and inventory your power-possessions; search out and release locked up, pent-up forces of Personality. You'd be astounded if it were possible to array before you the full extent of master traits which are slumbering within your make-up. Big men, whose success, influence, power and fame you envy, have simply found out how to bring into action *more* of their store of natural energies. Don't complain of ill-luck, but start a mining expedition into your own Gold Reserves.

10. Push yourself into association with others who can help you advance. Observe how people use their personality elements; note the effect upon others. If you see men using certain personality factors and making a hit—then you are NOT interested in becoming a master personality if you neglect to develop and use the same qualities.

11. If you work for somebody else, set down a list of Personality elements which would attract you to a man, and induce you to advance him, if he worked for you. With this list before you—you are probably confronted with precisely the elements which your present employer will expect *if he is to advance you*.

12. Don't merely look on, at men who have dominant Personalities, and decide you haven't a chance of equalling them. So long as your personality is left to drift for itself, with no pilot to steer it to the port of power, you get nowhere. Find what elements of Personality are in demand—and then GET ACTION by going after them in your own make-up.

CHAPTER XXVII

GOLDEN LAWS AND AXIOMS OF APPLIED PERSONAL MAGNETISM



URING the lessons and steps up to this graduation point, there has been born, built and budded within you, the great force known as Personal Magnetism. For your final encouragement and inspiration, you now unfold the *flower* of magnetism—that has beauty and attraction, and wins admiration from mankind. Here are definite directions for using your new strength in the “outside world”—in dealing with other people. If you will master yourself to the extent of using the following principles, you will be well in possession of that intangible something—that supposedly mysterious power—which is popularly referred to as “a winning personality.”

At the core of all applied personal magnetism is this granite law:

Deal with others for their pleasure—and your profit.

But this caution is necessary, since violation of the rights of others carries within the act, its own penalty: *Never use your powers for dishonorable or unfair purposes.*

YOUR PRIVATE CODE OF MAGNETISM

1. Carefully gauge the use of personal magnetism. Be miserly of it, when not required for the matter before you. “Don’t needlessly use personal magnetism” is plainly a basic warning.

2. Do not make unnecessary display or show of Personal Magnetism; “conserve always” is the rule.

3. Keep it secret that you are learning the art of Personal Magnetism. There is an underlying law which states that leakage of your forces occurs, if you make it generally known you are studying this subject.

4. In every contest of whatever nature with other people, endeavor to make it a fight to victory for you.

5. In all matters relating to your inner private life—*keep your own counsel*. Secrecy is a power little used and less understood by most people.

6. The master of magnetism is never a follower—a trailer. Originality, strategy, daring and initiative must be yours in high degree. Try to do and be something different from others.

7. Study other people; study your own power resources. Learn to draw out the latent qualities and abilities of others, by encouragement, suggestion, advice. Every favor you can do another man, is a means of attraction—or personal magnetism.

8. Conceal all dislikes, all negative feelings, disappointments or doubts while in the battle of magnetic action before others. Maintain unruffled composure and coolness. If dissatisfaction must burst out, hold it back until it cannot jeopardize your interests.

9. In proportion as you develop and use personal magnetism, will men pay you homage, respect and wealth. Therefore seek every opportunity—welcome every occasion—where you can exert magnetism, tho the secret of your influence be unknown to others.

10. The multitude is at all times ready to follow a man or woman of force and leadership. Seek achievement on the most extensive lines. It really is pitiful how most people live out lives of littleness—although possessed of slumbering endowments which if awakened, would stagger the imagination.

11. Realize the force of Napoleon's method: "An army should be divided for sustenance, and concentrated for combat." It requires mental and physical energy for active use of personal magnetism. Don't waste or release such force

when no object is to be gained. But when required—crowd magnetism forward to the last ounce, if necessary.

12. One of the world's dominant personalities organized, early in his career, what he called "The Battery of Men Without Fear." Think this over—personal magnetism requires that you belong to the "battery of men without fear."

13. In all application of magnetism, the GOAL—the result—the reward—is the vital thing. Whether it be ten minutes, ten days or ten years—cling tenaciously, unwaveringly until it is won. Ninety per cent of the world's failures are quitters.

14. Drill yourself constantly in the ways of broader thinking. Seek the crowning ability which is perfectly at home 'midst affairs of great scope and importance.

15. Personal Magnetism wins its greatest distinction by actions, not mere words; by deeds, not mere promises. Talk, dream, and theorize—but in addition, push them thru to realization.

16. Frequently, in imagination, look out over the whole broad world of human activities as related to your particular business or profession, seeing things in the vast magnitude of great numbers. Build the type of mind that is accustomed to familiarity with BIG matters. Be not forever cramped in the narrow ruts of life.

17. Use the Giant Power of Will—the strong, irresistible human force which, a scientist says, is "one third energy, one third thought, and one third PERSONAL MAGNETISM."

18. In all personal contact, quickly and carefully adjust to the particular type of such people. With common people be free, open, cordial, hale-fellow, well-met; with big people easily and confidently rise to their level of thought and action.

19. At all times, to the limit of judicious expenditures, appear well-to-do, prosperous, "in funds." Express in action and dress the atmosphere of success.

20. Maintain self-control. Be master of body, emotions, motions. Use magnetically voice, facial expression, gesture and thought.

21. The greater the fund of magnetism, the more it conceals nervousness, faltering, or fear in the face of doubtful situations. Learn to skillfully cover disaster and quickly recover on any seeming defeat.

22. Genuine personal magnetism avoids bragging, ostentation, or bluff—because it is the real thing, and uses genuine power, rather than the weak man's substitutes.

23. Personal Magnetism is diplomatic, controlled; strategic; it does not stumble or "slop over," upsetting existing conditions. It has a nicety, a *finesse*, of adjusting to people, conditions, events.

24. Stop nerve leakage, energy loss, fidgeting, worry, fussing, and mind-wandering. Frequently stop a minute and assume full control of your body and your mind. Learn to shut out unnecessary body motions, and profitless mental action.

25. Personal Magnetism deals largely with human minds—swaying, persuading, pleasing, convincing. To secure this result, you must have the whole attention of the other mind or minds. Do this—try to avoid the things that prevent the other man from giving whole-hearted attention to you, and emphasize the benefits he wins by doing as you suggest—portraying the advantages in ideal colors.

26. Make all first impressions upon people clear, vivid, favorable, magnetic—all in some way charged with the atmosphere of your own strength and honor.

27. For business and social success, personal magnetism has two great allies—creative imagination to foresee and plan, and the golden trait of ACTION, the power that pushes plans thru to completion.

28. A secret of personal magnetism is the concentration of all the energies and powers you possess. As Prof. Hilton says: "*Absolute concentration means the massing of every atom of individual human energy upon a single purpose. It is the acme of efficiency.*" Various lessons in this course work towards this great goal.

29. The man of personal magnetism simply must in-

fluence other men—honorably, of course. It is a law of life that you are either a leader or a follower, strong or weak. Personal Magnetism puts you among those of commanding powers.

30. The fine art of personal magnetism requires that you be master of your facial expression, your actions, words, temper; that you do not reveal antipathy, disappointment, ridicule or any phase of expression which would give others an advantage over you.

31. Once in a while, during the day's activities, pause a moment and mentally affirm: "I set myself unalterably to the task of acquiring great personal magnetism; I will have power—plus power—highest power!" This will inspire, encourage and stimulate you; results will surprise you.

32. Muscle grows by use. Money grows thru investment. And Personal Magnetism develops the more you use it. Find opportunity to use your new force—to see its effect—to feel the thrill of having it as an asset.

33. There is no boundary in this world to your use of personal magnetism. Just as fast as you can add another granite block to your magnetism palace, one hundred others are within easy reach. Emerson says: "The only sin is limitation." Don't give up in your efforts to win.

34. The secret of successfully "having several irons in the fire at one time" is this: Don't try to put your mind upon all of them at the same time. Have but one thing before you at a time, and upon that concentrate all your forces—mental and physical. Once it is dropped, forget it and concentrate on the next task.

35. "The world remembers only those who have conquered it" is a fitting reference to those whose magnetism makes them leaders of men.

36. Personal Magnetism, impelled by unflinching, indefatigable will-power—and tempered with right moral motives—constitutes the greatest possible human success-force. The lessons of this course will do wonders in giving you precisely this "prize beyond price."

IN CLOSING THIS WORK

We see that a vast amount of ground has been covered by the seven steps presented in its many chapters. The pupil who has been in earnest and who has proceeded with a genuine interest from the beginning to the end will have ascertained by this time that the study of personal magnetism is the most important element of a practical education, if that which is most useful in the great world is what is sought.

By this time you will be conscious of a new thrill of power that surges through you like a torrent—a resistless power which beckons obstacles and then proceeds to smash them down.

You have felt this by now. It always comes. It is the first indication that you have uncovered your latent magnetism; that it is now blossoming forth—a thing of glory and of power.

As you have read the foregoing pages and let sink into your mind the real meaning of the laws and principles set forth, you have at times felt as though a shutter had suddenly been removed from your consciousness and a flood of light and understanding let in. And you have proceeded to put your new-found information into use—to your great profit.

You have been given not one, nor a few—but *all*—of the basic laws and principles of magnetism. To realize the tremendous power that has been placed in your hands, remember this: Most men who succeed because of an impressive personality do so because they have stumbled on and consistently apply *one single principle*. Yet see what the utilization of only one principle does for them!

But you—you have been given *all the basic laws and principles* for cultivation of personal magnetism. Consider carefully, then, what tremendous power has been placed in your hands—the power to develop a many-sided, complete, all-around, masterful, magnetic personality. Remember this

at all times. It is necessary to do so in order to bring forth your personality to its fullest extent.

Remember at all times, also, that growth and development of any kind takes time. The oak does not spring up in a day. The material has been placed in your hands. Now it is up to you to *use* it. No one can do *that* for you. You must do it *yourself*. Your success now depends only on the degree of energy and intelligent application you put forth in erecting your edifice of magnetism.

Your power will increase from day to day. Apply consistently the laws and principles set forth, and soon you'll be truly amazed at the rapid development of your hidden powers, and the unfoldment of your personality.

Already you are capable of doing things you were doubtful about tackling formerly. People who failed to notice you are now beginning to take an interest in you, for they see in you a "comer." And all the world seeks to link up with a man of promise. You also find it easier to make and to hold friends; you can more than "hold up your end" in your personal and business dealings with people.

Get this fact firmly in mind: Develop your personal magnetism and nothing can stop you from winning whatever success within human bounds that you desire. That is the law.

It is all up to you. Never permit yourself for a single moment to become discouraged. Remember what Lincoln said, "It is always darkest the moment before dawn." Opportunities often hide in the most unpromising places, and obstacles and trials often come to us to test our mettle.

When the test comes to you—as it comes to everyone—how will it find you? Let it find you supreme in your confidence that nothing can hurt you, handicap you, daunt you. For all human obstacles crumple up like a house of cards before the compelling force of a dominant, magnetic personality.

You have now discovered your "dominant faculty" with which Nature endowed you. You have begun to consciously develop this latent power. Results have already given you

surprise, encouragement, confidence. You feel supreme in your possession of this power.

The lessons have shown thousands of facts, among which are the following as the most prominent:

1. That magnetism permeates all life from the least to the greatest.
2. What it is, how it exists, and its methods of operation.
3. The accidents by which some persons are naturally endowed with the so-called power.
4. The kind of individual who cannot acquire personal magnetism.
5. The kind of individual who can acquire personal magnetism.
6. The popular errors now prevalent on the subject.
7. The best course to pursue.
8. The advantage derived from private personal experiments on one's self.
9. The use of experiments on others.
10. The best use of personal magnetism as a power in general life.
11. The best methods of gauging the condition at any time.
12. The best methods of measuring the progress made at each stage of the work.

The first three of these leading facts are seen in the early stages of the book. The next two are proved by the results reached in the case of those who undertake to advance through the volume by complying with the requirements, for the method is sure to develop personal magnetism in each and every individual who possesses the intelligence to appreciate the value of the course and the ambition to master it. Evidence of the possibility of arousing this power is seen almost at the very start. The popular errors on the subject are exposed in the treatment of the comparative uses of hypnotism and magnetism. We know of the unyielding claims of certain positive scientists who insist that some

hypnotists can overpower any person, if sufficient time be allowed for manipulation; but we still deny the truthfulness of the claim both in science and in fact, and we are sure that there must be a cataleptic tendency, even if it is never otherwise developed, in order for any man or woman to become an hypnotic subject. On the other hand, the power of personal magnetism is exerted on all persons in the very instant of its possession.

The best course to pursue is shown over and over again in the pages of this book, and there can be no mistake of its meaning. The advantages derived from private personal experiments on one's self are set forth in countless ways, so to speak, and we see the use of the experiments on others by the many benefits gained. The best use of the art as a power in life is summed up in the last chapters of the book. The best ways of gauging your condition, and of measuring your progress is to adhere to the plan presented in the book, and to make all the experiments required.

While we have issued many books of training in the past, and are still issuing them, we know of no work that is so valuable to every earnest individual as this volume of the

PERSONAL MAGNETISM CLUB OF AMERICA



"WE SHALL MEET OFTEN"

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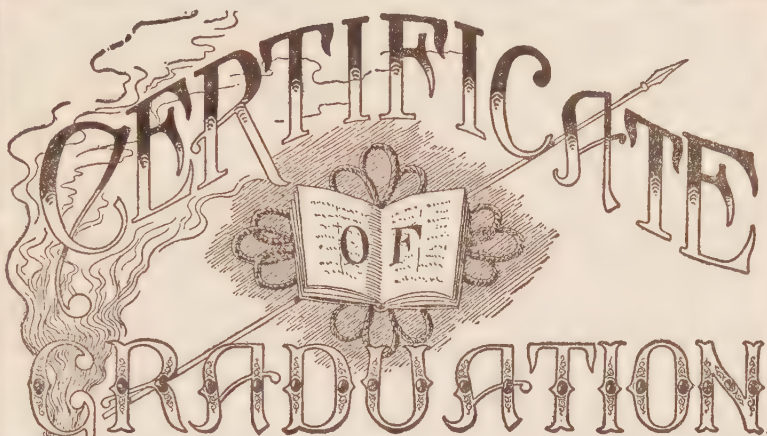
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